HERBERT'S
DEVOTIONS:
OR A
Companion for a Christian.
CONTAINING,
Meditations & Prayers,
fitted for all Conditions, Persons, Times and Places.

Either for the { Church, Closet, Shop, Chamber, or Bed.

Being seasonable and Usefull for these sad unsetled Times.

In Chaines of Love,
My Heart above
be found
fast bound.

LONDON,
Printed for *Simon Miller* at the Star in St *Pauls* Church-yard. 1657.

13 6 190
LIBRARY

To the Learned, Pious and Reverend Pastors, Elders and Deacons of all the French and Dutch Congregations in great Britain.

Gentlemen,

TO you, whose Zeale is great and wise, for the perfection of Christs Church, I present my Meditations. To you, whose

Pietie is reall and conſtant, I Dedicate my Ejaculations. If you eſteem them as they are, good (though perhaps weake) helps, for mans ſpirituall growth, you ſhall receive them courteouſly, reade them judiciouſly, and earneſtly commend them to your Wives, Children, Friends and Servants; praiſing, praying the Lord, for his paſt and future mercies to me

Your ſincere Friend
and
humble Servant,

W. Herbert.

London, Novemb. 5. 1647.

THE PREFACE.

OLd *Grecians* did wiſely, to put their *Children* to thoſe *trades*, which they did moſt *fancie*: for though all men be of one nature; yet they are not all drawne with the ſelfe ſame pleaſure: but ſome doe delight in one thing, whoſe contrarie others affect. He is then wiſe, who can follow his particular inclination, chiefly when reaſon approves it, and religion is his object. I might perhaps have in my Youth, produc'd ſome fruits of wit, had not my Teachers hindred me, to attaine then to that knowledge, which (as they ſaid) they did foreſee, ſhould withdraw me from them to a contrarie Religion call'd by them Hereſie: for ſince I knew my ſelfe, I had alwayes a great deſire, to adorne my mind with knowledge, and to commit my conceits to paper; that I

might find them there, when my memorie ſhould loſe them. Now of conceptions I hold thoſe the beſt, which God inſpires to make us good. Such I greatly eſteeme, and God grant, I love them till death. Since then I am in this Countrie, in which 'tis lawfull to be good, and where goodnes is taught by examples and counſels; I think it verie convenient, to loſe no occaſion of aſpiring unto goodnes and pietie, by the deſcription of thoſe thoughts, wherewith God doth daily bleſſe me. They may do me much good in reading them ſometimes, and perhaps ſerve ſome friends, to whom I'le communicate them. Beſides, my intention is to leave them to my Iſſue, for helps unto wiſdome, vertue and godlines. I have in other books divers matters for inſtruction: but this chiefly containes *precepts* for devotion, and digeſted Meditations upon manie ſubjects, which (in my opinion) may give both light unto the mind, and heat unto the affections of my poſteritie, I may now ſay of the publick:

publick: for ſith this Book is licens'd for the preſſe, I hope, thouſands ſhall find in it (beſides manie points of Beliefe) ſuch *prudent rules* to order their affaires, ſuch *Chriſtian helps* to raiſe *nature* above her element in her *daylie operations*; that bleſſing the moſt gracious God, who hath inſpir'd theſe conceptions into my heart; they ſhall gladly behold, and cordially receive this *Devotion* as theirs; theirs by my donation, and theirs againe by their imitation, till Gods Spirit working effectually with theirs, ſhall make them flie higher then my region, and ſo leave me behind in ſpeculation and practice. And here I would commend my religious labors to the pious Reader, him to the Lord, and ſo end this Preface; but that I muſt in charitie warne him not to ſuffer anie, to cheat him of my gift: for I ſuppoſe, there are manie perſons, who will (if they can) perſuade him to ſleight it, upon divers pretexts, according to their various affections.

One will tell him: My Devotions are vaine,

vaine, becauſe there are manie far better penn'd then mine.

Another: that I have too manie Meditations and Ejaculations on one ſubject.

A third : that this Devotion being mine, he hath nothing to doe with it, as that which is not fit for him.

A fourth: that theſe and all other printed, yea premeditated prayers are altogether unlawfull.

A fift : that though they be good in themſelves, yet they are ſtint prayers, and ſo ties on the Spirit.

And ſo theſe whiſperers ſhall defraud my Reader of his right in my gift; unles he be truly Wiſe and Pious: which all men being not, chiefly in this Generation, in which folie and impietie reigne, I muſt give here ſome antidots againſt all theſe poiſons. Let then the Reader heark to me, and mark thus my defence, or rather Truths Apologie.

Firſt, I make Devotions, although there be manie, which may be ſaid to excell mine, becauſe thoſe are not mine, and that

I will

I will do more (though not better) then thoſe perſons, who have preceded me in time, learning and pietie. He's a provident Child, who improves his Fathers eſtate.

Secondly, I compoſe manie upon one ſubject, becauſe ſubjects are not alwayes the ſame to me, or I varie in the ſubjects. All nights are not alike to me. I Awake not daily in the ſame caſe or temper. I Read not alwayes the ſame bookes, nor books on one ſubject. I Eat not daily the ſame meat, nor with the like appetit. My Converſation is various; ſo are my Talkes, Mirth and Sadnes, Love and Hatred. I might run thus through all other ſubjects, which yet ſuppoſe to be alwaies ſemblable, yet I will have diverſitie of thoughts, and choice of affections: for, as my appetit cannot be ſet long on one ſort of meat, but deſires ſome varietie; ſo my mind ſhould be cloy'd with one conception or prayer. Beſides, my intention in this compoſition being to give precepts or directions for a prudent, vertuous and pious life; I conceive, this can not be done

done ſo conveniently in one article, as in manie. If on the contrarie unto the ſecond Objection, anie wiſe man ſhall think, he could find more and better conceits then theſe are; I wiſh, he will beleeve, I am both willing that he ſhould, and well perſuaded, that he may: for, I my ſelfe (although fooliſh and ignorant) could (with Gods help) have done better, for the amplification of matters, and invention of new Conceptions and Subjects, if I had not row'd againſt wind and tide; forcing my * pen to write, not when my wit was quick (if ever it was ſo) and my mind moſt tranquill; but when I was well occupy'd in an unpleaſant profeſſion, or could ſteal ſome minuts from it. Beſides, other ſubjects and conceptions being not fit for everie man in generall, but in particular, in regard of ſome publick or privat calling, are *intended by me for other Devotions*, which both time and leaſure may (with Gods

* This word (*Pen*) makes me remember a miſtake in the ſhort and ſmall lines of the 104. page, where pen ſhould be inſtead of tongue. Who knowes, that David call'd his tongue the pen of a readie writer, ſhall not eſteem that a great fault.

Gods assistance) produce, if these be gladly intertain'd: so that both sexes shal then severally find Directions, for a discreet and godlie life, in ev'rie Age, Relation, Vocation, Estate.

Thirdly, although this Devotion be mine, because compos'd by and for me: yet *Ev'rie man may challenge it*, because given to the publick. 'Tis true, I made it first, for mine owne privat use, because I would not be like the Oxe, plowing alwaies the ground for other men: yet I suppose, that what is fit for me, as I am a Christian, is convenient for anie man of the same holie profession. What is fit for me in particular, or for few of my * *Condition*, or of some vocation, as Physicians, Lawyers and Historians, in whose names I speak once in the title *Writing*, may be easily observ'd; and who is judicious, may find with great facilitie what's convenient for him. But *printed Devotions* being of late cry'd downe by zeal without knowledge, or by knowledg without

* What this condition is and was, may be knowne hereafter, in one of my Colloques.

without honeſtie & pietie, as unlawfull & abominable to right Chriſtians, I ſay.

Fourthly, they were otherwiſe reputed in the Jewiſh and Chriſtian Church, whoſe ancient and conſtant practice ſhould be ſufficient to condemn the cenſurers of Liturgies. If yet they ſleight this old and religious cuſtome, and will not conſider with feare, That God himſelfe appointed a form of bleſſing to Aaron and his ſucceſſors: That Moſes, David and other holie men compos'd Pſalmes to be ſung in their Congregations: That John did teach his diſciples to pray: and finally, That Chriſt the eternall wiſdome of God directed his in that dutie, and left them a ſhort and perfect prayer: I ſhall take it for no diſgrace, if they approve not mine. Nay rather I might ſuſpect them as fooliſh and erroneous, if commended by thoſe perſons, who with intolerable impudence diſdain to pray God in the words of Chriſt, in whom onlie he is well pleas'd, and who

Concerning Pray'rs ex tempore and premeditated, See my Catechiſm, Queſt. 1139. &c.

is

is or ſhould be our onelie light, way, truth and life.

Fiftly, I give not my prayers for *limits* to anie, but rather for *dilatation*: for in them I may teach manie, yea thouſands of them, who deſpiſe ſuch helps, to have pious conceits upon divers ſubjects, in which yet they did never find anie religious thoughts; no, not ſo much as morall inſtructions. Who teaches me to gaine 10.li. on a bargain, ſhewes me (if I have anie wit) to profit upon more. Neither Gods ſpirit, nor mans ought to be ty'd: nay they cannot be ſo. The firſt is infinit, & like the wind blows where he liſts: the ſecond free and quick, yea ſo quick in his devotions, that for want of pious matters, he flies often upon worldlie affaires. Is it not therfore good, to give him work enough in religion, and pleaſe him with godlie varietie? Truly, I think, it is; and that *as manie as are perfect, are thus minded.* But becauſe I know, that manie are otherwiſe minded, I pray God in Pauls words, *to reveale even this to them.*

Interpre-

Interpretation of hard words.

ADdict, *give unto.*
Adhere, *cleave.*
Adulation, *flatterie.*
Appetit, *desire of meat.*
Avare, *covetous.*
Cogitations, *thoughts.*
Complice, *fellow.*
Delicat, *daintie, tender.*
Derider, *mocker.*
Dictat, *rule, direction.*
Dignitie, *worthines.*
Dilatation, *inlargement.*
Domestick, *of the houshold.*
Extinguish, *put out.*
Frugall, *thristie.*
Fruition, *enjoyment.*
Illuminat, *give light.*
Incite, *move, provoke.*
Indissoluble, *which cannot be loosed.*
Intellect, *understanding.*
Irregular, *without rule.*
Levitie, *lightnes.*
Maturitie, *ripenes.*
Maximes, *principles, generall rules.*
Mendicitie, *beggerie.*
Mollifie, *soften.*
Nocturne, *night lie.*
Penurie, *povertie.*
Peregrination, *pilgrimage.*
Postpose, *to set after, esteem lesse.*
Precede, *goe before.*
Precursor, *forerunner.*
Premeditate, *think before.*
Prepostorous, *out of order.*
Primarilie, *first.*
Profound, *deep.*
Pusillanimitie, *want of courage.*
Quadripartit, *divided into foure parts.*
Rudiments, *beginnings.*
Semblable, *alike.*
Subordinat, *under another.*
Tranquill, *calme, quiet.*
Voluptie, *pleasure.*

See the Table of the Titles, at the end of everie Book or Part.

HERBERTS QUADRIPARTIT DEVOTION.

For the Day, Week, Month, Yeare.

THE FIRST PART.

FOR THE DAY.

His Waking in the Morning.

1 I Have ſweetly reſted this night, free from terrors, ſights, noiſes, dreames and paines, which afflict manie men; and from thoſe nocturne ſins, which pollute manie more, both in ſoule and bodie. *I then lift up my eyes, and open my heart and mouth to thee, gracious God, giving thee cordiall and verball thanks, for thy favors to me. I acknowledge them ſuch, meere favors to thy poore ſervant, and unworthie creature, who therefore vow*

thee all love and ſervice. Accept, confirme my vow.

2. How manie men have loſt their lives this night, or led them in feare and ſorrow; whilſt I have ſlept ſoundly, and refreſht my bodie? Then let my ſoule praiſe now her preſerver: *And thou, good God, receive of me what thou haſt given me, a thankfull heart for thy favors, a joyfull mind for my preſervation, and a pious reſolution, to love thee ſincerely, and ſerve thee faithfully. This I willingly offer thee for morning ſacrifice, without either reſervation, or power of revocation.*

3. This night hath been unpleaſant to my thoughts, and unquiet to my bodie: yea, I have done both ſleeping and waking what hath diſpleas'd that glorious God, by whoſe power I live. The troubles or feares of the mind, the diſtemper or paines of the bodie, the ſins of both, and cauſes of thoſe troubles, feares, diſtempers and paines are the motive of my preſent humiliation and ſupplication. *Acknowledging therefore my ſelfe a vile ſinner, and a weak thing; I pray thee, holie and great God, to be gracious to me, in the remiſſion of my ſins, and in the donation of thy comforting ſpirit, by which my whole perſon be ſanctifi'd for thy ſervice, and ſtrengthned for mine owne affaires.*

4. Have I not ſlept enough? Why then doe I delay to riſe? Will I now make my bed a

grave

grave of corruption, and not a place of reſt? The Lord forbid. I have been made for other ends, then to ſleep out the time, which is due to action. *O then, my God, help me to reſiſt ſlouth, and riſe now cheerfully, to follow my calling.*

5. Yet a little ſleep, a little ſlumber, a little folding of the hands: but this little may procure great, a little ſleep great povertie: for, who loves that, ſhall come to this. I'le then unfold my armes, ſtretch out my limbs, open my eyes, riſe, work; that I be ſatisfi'd with bread. Yet I may riſe early, and ſit up late in vaine; *Unleſs, O God, thou bleſſe my diligence, care and labor. I then beg thy bleſſing on them and me, which I wholy dedicate unto thy glorie.*

6. Fie, ſie on the ſluggard. He ſhould be ſent with a good whipping to the Ant, to conſider her wayes, and ſo be wiſe. Indeed ſince man loſt the right uſe of his reaſon, he may well learne of thoſe creatures, which doe not know, what reaſon is. Ants, Bees and ſuch ſmall things may teach him to order his familie and common-wealth, and ſo to humble his proud thoughts, conſidering, ſin hath made him inferior to his underlings. *I acknowledge this truth, O God, and ſince my great Sun is eclips'd, I will gladly borrow ſome light of theſe earthlie ſtars, and in them admire thy wiſdome. Make me a docible ſcholar to their naturall inſtructions, and*

from them raiſe me to a higher ſchoole, thy holie and moſt perfect word.

7. Now my fleſh is refreſh't, and begins to rebell. I feele luſtfull motions, which (unles they be quail'd) ſhall defile the bodie, and make the ſoule guiltie. What ſhall I doe in this caſe? I will quickly get up, and give her ſome hard bone to gnaw, thus to keep her buſie, for idlenes breeds wantonnes, and luſt is fomented in doune. *In the meane time coole, O Lord, this heat with thy grace, and as a naile doth expell another; ſo let the feare of an eternall fire quench the flames of ſenſualitie, and abate carnall luſt.*

8. What makes me thus wanton? Good diet and full ſleep, plentie, eaſe, pleaſures, ſtrength and health. Should I (as thouſands of poore men) want all theſe things; or ſome of them, as manie of the greateſt ſort, my fleſh ſhould not be ſo luſtie, as I with griefe find her. Were I halfe ſtarv'd, on a hard and cold floore, or in the open fields, croſs'd in all my deſires, weakned by long diſeaſe, burnt with feavers or plague, tormented with the ſtone, gout and the like: then I ſhould groane and crie unto my God for help. Should I doe ſo? Then ſince I am not ſo, and know, that theſe bleſſings of plentie, eaſe, pleaſures, ſtrength, health proceed from God, I muſt ſing praiſes

unto

unto him, yea my fleſh muſt rejoyce in him. If I doe otherwiſe, liſtening to the luſt of the fleſh, I prove my ſelfe an ingrat wretch, and ſo may draw curſe for bleſſing, penurie for plentie, trouble for eaſe, griefe for pleaſures, infirmitie for ſtrength, and diſeaſes inſtead of health. Then I will not doe ſo, not take delight in theſe thoughts or motions: for thoſe things ſhould torture my fleſh, and vexe my ſpirit. Nay rather I will not doe ſo: for thus I ſhould offend my God, who commands me inward and outward puritie. *Thou, who command'ſt, give to obey. Thou, who delight'ſt in pure minds, and chaſt fleſh; make mine ſuch as thou lov'ſt. Thou Chriſt, who didſt aſſume our fleſh, yea whole nature, let me not henceforth defile that in me, which thou haſt purifi'd in thee, and forgive me all my paſt pollutions.*

In Opening his Eyes.

1 I See before my eyes th' effects of Gods mercie, my ſelfe alive, and my goods ſafe. *Then I lift up theſe eyes to thee, and with them my heart, gracious God, acknowledging thy love to me, and offring mine to thee.*

2. My eyes are open, yet I ſee nothing, for want of light. The Sun hath not yet wholy forſaken th' other part of the earth. So it hap-

gens inwardly to thousands, yea to millions of men. They have curious and acute wits, grave and judicious intellects, yet cannot see what belongs to their salvation, because they want that light, which fully shines on us, the word of truth and life. *O God, let this Sun rise to them, yet never set to us. Send thy Gospel to them, yet let it still remaine with us, and chiefly with me thy servant.*

3. Sith the eyes of the Lord are upon the righteous, for care; this must fix his upon the Lord, for hope and dependence. *Though I be a sinner, yet my eyes are on thee, my God: I expect all good things from thee, and will be rul'd by thee.*

4. All things are vanitie, yet I will, and doe pray, Lord, *turne my eyes, from beholding vanitie. Must thou then make me blind? No, but I pray thee, not to permit me, to set my affections on vanitie; or to turne into vanitie, what thou hast made for excellent and necessarie uses.*

5. *Strengthen, O God, my carnall eyes, that I daily see thy wondrous creatures, with love and admiration; reade thy converting word, with delight and profit; look prudently to my affaires: and open my spirituall, that I may behold marvellous things out of thy Law.*

6. The wise mans eyes are in his head, sees afarre off; and wisely considers all things: but the foole walketh in darknes, hath no fore-

sight,

ſight, no judicious counſell. *Make me, O God from fooliſh wiſe, and wiſe with honeſtie.*

7. Truly the light is ſweet, and a pleaſant thing it is for the eyes, to behold the Sun: yet theſe eyes muſt not be too bold with it, not ſtaring 'gainſt the light, aſſoon as we awake; but by few turnes being open and ſhut, thus to preſerve their ſtrength. We muſt doe ſo with knowledge and wiſdome; not preſume to get all at once, but by degrees: in infancie feeding on milke, the firſt rudiments of knowledge: then on ſtronger and ſtronger meat, higher maximes of art, and myſteries of religion. *Lord, let me ſeeke knowledge, according to my capacitie: give me capacitie, to conceive what I ought, chiefly, concerning thee and me; and make me wiſe unto ſobrietie.*

8. As the eyes are the windores of the ſoule, it concernes her to looke to them; leaſt death enter by them, and ſo kill her. *My God, preſerve my eyes for the ſafetie of the bodie, and make my ſoule ſo watchfull over them; that neither gift blind them; nor beautie allure them lewdly; nor vaine honors make them loftie; nor brotherlie proſperitie envious; and if they have been ſuch, as I confeſſe it with ſorrow, pardon their tranſgreſſion.*

In Shifting his Shirt.

1. THere is ſuch corruption in man, ſo much uncleannes in his fleſh, that unles he uſe much waſhing, rubbing, linnen; he ſhall be offenſive to himſelfe and others. I will therefore take care of the puritie of the fleſh, not forgetting that of the ſoule. *My God, let me not be like the cups of old Phariſees, cleane without, foule within: or like the aples of Sodom, faire and pleaſant in the outſide, but rotten inwardly. Purifie thou my ſoule, and make her ſound and ſweet, by the graces of thy right Spirit; and ſo let likewiſe my fleſh be, both ſound and ſweet.*

2. Naſtie perſons are not fit to live amongſt men: for, man ſhould be a pure creature both in bodie and ſoule, if he would, could follow the dictat of reaſon, concerning the bodie; and the rules of Gods word, for the puritie of the ſoule. *Give me, O Lord, to follow both. Let reaſon direct me in naturall actions; thy word guide me, in ſpirituall operations.*

3. This Shirt is foule: therefore I put it off, to put on another, which is both ſweet and cleane. Could I doe ſo with the old man, how happie ſhould I be! My hearts inclinations are naught, his corruptions moſt foule, old Adam is hid there. *But thou, my God, who didſt*

didſt caſt him out of Eden, help me to put him off, with all his vicious workes; and to put on the new, thy Son Jeſus, with his divine vertues.

4. I put off this foule Shirt, but for a little while. When it is waſh't, I'le put it on again. Time is comming, in which I ſhall leave this corruptible fleſh; but God, in the laſt day, ſhall reſtore it againe to me, immortall. *Grant, ſweet Jeſu, it be alſo glorious; and therefore make me here ſtedfaſt in faith, aboundant alwayes in thy worke, and looking ſtill for thy comming.*

5. Now I am as naked, as I came from the wombe. O no: I have now more, then I brought thence. I had then but one ſin, and now I have thouſands. Yet, why ſhould I ſay ſo? Have I not truly griev'd for them, and hath not God forgiv'n them me for Chriſt? Then I am free from them: and then againe, I muſt be thankfull and carefull. *Make me both, my good Lord; thankfull for thy mercie, carefull to avoid ſin, yea the leſt occaſion of it.*

6. *While I put on this Shirt, clothe me, O God, clothe me, I beſeech thee, with the precious robe of Chriſts Innocence; that I be not naked before thy glorious majeſtie. Indue me with knowledge, righteouſnes, holines.*

7. This Shirt refreſhes me, becauſe 'tis cleane, ſweet, warme. Gods grace is ſuch unto the ſoule, and makes the ſoule ſuch as it is.

O then,

O then, my God, let me now feele thy grace, to worke in me theſe bleſt effects. Let thy face ſhine on me, and be thou gracious unto me.

8. Have I not manie Shirts, and other changes of garments, while manie goe naked, or not clothed ſufficiently for the weather, or according to their qualitie and merits? If it be ſo, I will ſpare of my aboundance, chiefly to them, who deſerve well of Church or State. *Let not, O God, the rich permit, that the poore goe naked, or thoſe in rags and courſe garments, whoſe learning, vertue, pietie adorne thy Church, and grace our State.*

His Riſing.

1. I Riſe, to follow my calling, and my chiefe vocation is to ſerve God, ſith I am his profeſt ſervant. *O then, my God, grant, thy ſervice be my principall care: and as thou art gracious, accept my workes, yea indeavours; and pardon my imperfections, yea grievous tranſgreſſions.*

2. I Riſe, but ſhall ſpeedily fall, unles God ſupport me: for, nothing can ſubſiſt without his providence. *Withdraw then not thy gracious hand from me, O God my onlie ſupporter.*

3. I am (by Gods help) on my legs; but in what poſture is my ſoule? Creeping on earth, or flying to heaven? Lying in vice and ſin, or ſtanding

ſtanding in vertue and grace? *If in the firſt, raiſe her, my good Lord, and pardon her ſins. If in the laſt, aſſiſt her in her flight; that ſhe flie ſtill higher, and never fall.*

4. Now legs, look to your ſelves. Doe, like good ſervants, your dutie, to carie the bodie in modeſt poſtures, and to good companies. *Grant, gracious God, I remember with ſhame and griefe my paſt and ſinfull wayes, which I beſeech thee to forget: and then I thinke wiſely upon the preſent and future, ſtanding not in that of ſinners, but humbly turning now my feet to thy teſtimonies.*

His Dreſſing.

1 SHame followes pride, and confuſion is the uſuall end of ambition. As long as man kept his diſtance from God, he was both glorious and content: but when he would goe too neere his Maker in knowledge, ſhame ſat upon his face, and ſpred it ſelfe upon all his outſide; while within ſorrow fill'd his heart, and feare poſſeſt his mind. Then the fleſh begun to beare ſway; for, Adam ſought to adorne her, little caring for the ſpirit: ſince then he hid himſelfe from God, who could repaire what man had marr'd. *Lord, let me not doe ſo. Let me firſt ſeeke the ſoules ornament, thy ſaving grace and thoſe Chriſtian vertues, thou doſt com-*

mand

mand me in thy word: then let me provide thoſe garments, which may cover my ſhame, and ſhelter me from the weather.

2. The firſt garments our parents had, were aprons of fig-leaves, and coats of skins: this laſt (belike) being made by God, to ſhew, how pride had made thoſe like beaſts, who would be as gods. Though our attire be more coſtlie; yet it ſhould ſtill repreſent us our fall, from a bleſſed to a curſed eſtate. *Let, O God, mine doe ſo. When I put on my clothes, let me think on my ſins, which (when I was immortall) made me ſubject to corruption in the bodie, and unto damnation both in bodie and ſoule, unles in mercie thou ſav'ſt me.*

3. It is hard to leave old cuſtomes. As pride was mans firſt ſin; ſo we can hardly put it off. Rather 'tis fed by us, both inwardly and outwardly; inwardly, with conceits of bloud, wit and vertue; and outwardly, with beautie, ſtrength, riches, attire: and of theſe, the laſt is the worſt: for, in that we glorie in weeds, we ſhew, we ſorrow not for ſin, the firſt cauſe of garments. *O God! let nothing make thy ſervant proud; chiefly, let me not take for foundation of my oſtentation, the marke of my parents diſgrace.*

4. Why are men ſo buſie, in ſeeking curious apparell, to cover a dunghill? Indeed I cannot much blame them; for, in that they imitate

imitate God himſelfe, who in the frame of our bodies doth hide our inward parts, as unpleaſant unto the ſight; and leaſt perhaps we ſhould diſlike our old mother the Earth, attires her with flowr's and green graſſe. Our fault is, that with proud exces we vaile our nakednes. *Lord, keep me from theſe ſins, and grant, I deſire no more clothes, then need and decencie require.*

5. Man is made of ſoule and bodie, a noble ſpirit and a vile fleſh. The bodie ought to ſerve the ſoule; for, the ſenſe ſhould yeeld to reaſon. Yet it happens quite otherwiſe; for, vile fleſh rules, and noble ſp'rit obeyes. At leaſt the bodie hath the beſt. I have ſlept long, and I am long to make my ſelfe readie, though I will make as much haſt, as I can: then I muſt walk, play, eat and worke, for the pleaſure and profit of the fleſh, whiles the poore ſoule lies ſtill unregarded. Yet it ſhall not be ſo. I will ſpend ſome time upon her, in reading bookes, to increaſe her knowledge; and praying God, to obtaine grace. Yea ſince the ſoule may be buſie, while the bodie is in action; reſt and lie ſtill, whilſt he is in motion, I will take care, that in the midſt of my occupations, ſhe thinke often on God, ſpeak unto him, and heare what he ſayes unto her. *O Lord! bleſſe this reſolution, and grant, thie day I looke ſo well unto my ſelfe, that*

the

the bodie be subject to the soule, the soule faithfull to thee, and both belov'd of thee.

6. Now I must wash my hands and face, and see, all things be decent about me. In the meane time, speake thus my soule, unto thy God. *O Lord! cleanse my foule heart from vile impurities, and so repleniſh it with grace; that it enjoy and feele continually thy gratuit and preventing love: and so likewiſe bleſſe my bodie and externall actions; that all perſons like me, not with an eye of fleſh, to ſtirre their luſt; but of the ſpirit, to marke my courteous behaviour, vertuous and religious converſation; to give thee the glorie of them, and indeavour to follow me.*

His Looking in a Glaſſe.

1. WHere's the mirrour, in which I may see, how I looke; seeke in my face markes of health or ſickneſs; tokens of joy or griefe, and whether it be clean? I see all things are well, as farre as this glaſſe can shew me. But how are things within? How fares my heart? In what caſe is my soule? I must examine this; and if I will consult my God, he will tell me: and if I reade wiſely his booke, I shall see there my ſpirituall eſtate. I'le trie that preſently. I will reade it, then pray; yet pray a little, ere I reade. *My God, shew me what I deſire, and if the ſight be not good, make it ſo: and if*

good,

good, perfect it. If my ſoule be diſeas'd, heale her; and if well, maintaine her in health. Cleanſe her from ſin, adorne her with thy grace.

2. This glaſſe flatters, and ſo 'tis fit for me: for, I flatter likewiſe, great men, for preferment; the rich, for helpe; the ſtrong, for feare; the faire, for love, or perhaps luſt. But what baſenes in the adulator, and what follie in the adulated? The firſt ſells the truth and his owne credit, for a diſh of pottage: and the ſecond is cheated of the truth, by a flattering tongue, which charmes his eyes and heart ſo pow'rfully, that he beleeves the contrarie of what he ſees, feeles, knowes. If then I doe flatter others, and love to be flattered, am I not a baſe foole? And if I doe flatter my ſelfe, imagining me faire, vertuous, gracious, when beautie, vertue, grace are more remote from me, then the globe of the Sun: what ſhall I ſay, I am? Worſe then anie mad man, and more blind then a Mole. Then I may ſay ſo now; ſith I have often flattred my ſelfe thus: for which being aſham'd and full of griefe, *I pray thee, Lord, to be gracious to me, in the free remiſſion of this great tranſgreſſion, and future prevention of this baſe, fooliſh and mad vice. O let me not flatter others, and let not others flatter me: or if they doe't, let me not regard their falſe words, but ſhew them my ſtrong averſion of their baſe wayes, by a ſincere acknowledgement*

knowledgement of my infirmities, and diligent ſlight from their companie.

3. This Glaſſe repreſents me faire or comlie, with that due proportion and right color, which manie thouſands want. So it gives me a double leſſon, of vertue and gratitude: for, ſith I am faire in bodie, I muſt not be uglie in mind; and ſith my beautie comes from God, I muſt render him thankes and love. *I doe ſo now, moſt glorious Spirit, who art the firſt and chiefe beautie; I thanke and love thee heartily, for my amiable feature; beſeeching thee to beautifie my ſoule, with all morall vertues, Chriſtian graces, and to free my heart from thoſe vanities, which are inherent to beautie.*

4. What homelie face have I? How courſe, yellow or tawnie my skin is? If I am in my ſelfe, as this Glaſſe doth repreſent me, I am a good remedie againſt love. I ſhould ſay againſt luſt: for, who is wiſe, will not love me the leſſe, becauſe I want fading and deceitfull beautie: ſith I am Gods noble creature, who (belike) made me thus, to ſhew his infinit pow'r and wiſdome, in our diverſitie. I will not then repine 'gainſt him, but rather acknowledge his love, in making me not leſſe perfect and lovelie: for, he might have made me a Toad, or a Hedge-hog. I will neither borrow the help of art, to counterfeit beautie: but will ſtudie to

have

have that inwardly, which I want outwardly. I'le make proviſion of vertue. I'le beg of God humilitie, meeknes, prudence, temperance, juſtice, fortitude, faith, love. If I have theſe, am I not faire enough? *O then, my God, give me theſe and all other graces, to cover my corporall imperfections. Give me an upright heart in this crooked bodie; pure affections, and ſweet diſpoſition, that my ſquint eyes and ſtinking breath be not ſo offenſive. Be thus gracious to thoſe, whom thou haſt made like me; and let me and them be to the perfect in outward ſhape, motives of compaſſion, and not ſubjects of deriſion. Direct us all to the poſſible and lawfull meanes, to rectifie what is amiſſe in our bodies: or if there be no meanes, then give us patient hearts, to remaine cheerfully amongſt th' outward veſſels of worldlie diſhonor; till that time comes, in which the world ſhall ſee by our glorious reſurrection, that we were truly veſſels of honor.*

5. How freſh am I? What fine color doth my young bloud give my ſmooth skin? And ſo, how freſh are Roſes in their buds; yet how ſoone doe they fade? Not ſo ſoone as my life may doe. I will not then truſt in the ſtrength of youth, thus to addict my ſelfe to voluptie: but rather imploy it to the ſervice of its giver, beginning now to beare his yoak. *My God, put it about my necke, and thy bit in my mouth; that I run not away from thee. Let me not looke upon long life*

as a pretext to carnall libertie, but as faire opportunities, to manifeſt my gratitude to my bounteous Maker, by a long and faithfull ſervice. Shall I now live lewdly, becauſe I may live long? Nay rather, I muſt live better; becauſe if I live long, it is by thy mercie, and mercie muſt not be abus'd: otherwiſe juſtice ſucceeds it. O let thy mercie continue, in preſerving theſe holie thoughts, and fortifying me, againſt all tentations and occaſions of ſin.

6. Fie on this dead color! How dull and dim is now my ſight? how black and rotten all my teeth? and how full of wrinkles my face? Well, well. All theſe tokens are good. The more wrinkles I have, the fewer dayes to live. My weak ſight declares me, I am neerer my journies end, if I loſe not the way, by looking too much on this fleſh, and exces of love to this world. If I doe ſo, I am a wretched foole. *Then, my God, let me not doe ſo. Give me grace, to bewaile the folies of my youth; wiſdome, to take now better courſe; fortitude, to overcome all oppoſition; perſeverance, to end it happily.*

His Morning Pray'r.

1 THough we be commanded, to pray alwayes, as alwayes having need of God, and may in all modeſt poſtures adore him in ſpirit

Seek the Prayers for the Lords Day in the Weeks Devotion.

and

and truth, who is both an infinit Spirit, and the eternall Truth: yet we may have ſpeciall times and poſtures, to teſtifie our ſubmiſſion to that great God, and dependence on him. All mornings and evenings are the fit times for dailie ſacrifice; and kneeling is a convenient poſture to offer it in all humilitie. *I now then bow my knees before thee, glorious God, confeſſing my baſenes, and acknowledging thy greatnes. I am weake, and thou art mightie: I am ſillie, thou wiſe: I ſinfull and injuſt, thou holie and righteous: I poore, thou rich. How then dare I preſent my ſelfe, before thy majeſtie, in my rags, uncleannes, folie, weaknes? Nay rather, what ſhould I doe elſe? Muſt not the poore beg of the rich, that ſo they be reliev'd? Muſt not ſinfull, injuſt perſons frequent the holie and righteous, to learne goodnes in their converſation? Muſt not fools reſort to the ſchoole of the wiſe & prudent, to know wiſdome and inſtruction, and perceive the words of underſtanding? Muſt not the weake leane on the ſtrong, adhere to the mightie, to find ſupport by them? Yes certainly. I muſt therefore approch thee now, by holie deſires of my heart, from whom I have often withdrawne my ſelfe, by impure affections, wicked actions. Looke now, my God, upon this poore begger. Thou art rich in mercie: O then have compaſſion on me, and forgive all my ſins, my moſt frequent and grievous ſins of pride and ambition, malice and infirmitie, knowledge and ignorance, idolatrie &*

infidelitie, preſumption, deſpaire and miſtruſt, profanation and ſuperſtition, avarice and prodigalitie, unkindnes and ingratitude, love and hatred, feare and deſires, joy and ſadnes, gluttonie and drunkennes, wantonnes and all uncleannes, wearines and drowzines, coldnes and negligence in thy ſervice, injuſtice and partialitie, ſeveritie and crueltie to my brethren, and whatſoever elſe hath been in my thoughts, affections, words and actions unpleaſant in thy ſight, and injurious to my neighbour. Waſh theſe and all other impurities in the fountaine of thy Chriſts bloud: and then with his originall and actuall holines cover my nakednes: that ſo I be righteous at leaſt by imputation, and ſo he be my righteouſnes and ſanctification. I pray likewiſe, that he be my wiſdome, that ſo my folies appeare not before thee and men; but that he give me ſuch ſubtilitie, knowledge and diſcretion, that I attaine unto thy wiſe counſels concerning my ſalvation; and unto thoſe meanes to work it with feare. And that in this and in all other things, I doe thy knowne will from my heart, ſtrengthen me with thy pow'r, in the practice of all vertues and religious duties. Let me not live in ignorance, and let not my knowledge be vaine. And becauſe thou haſt alreadie done manie great things for me, in me, I bleſſe thy glorious name, for thy exceſſive love to me and all thy Church. Continue thy favors, multiplie thy mercies, becauſe dangers increaſe. Let not the gates of hell, the power of Satan, the ſubtilitie of Papiſts, malice of Hereticks,

pride

pride of Schiſmaticks, furie of blaſphemers, policie of the worldlie wiſe, inſolencie of the mightie, ambition of ſome Miniſters, puſillanimitie of others, ignorance of manie prevaile againſt thy Church: but give thy elect ſuch knowledge of thee, faith in thee, love to thee, zeale for thee, that no power ſeparate them from thee; no waters extinguiſh their love, no affliction daunt their courage; no perill make them leave their way; no ſword divide their hearts, either from thee, or from themſelves. Now is the time to be gracious unto Sion, and to ſupport the walls of thy Jeruſalem. O then hide not thy face, neither withdraw thy helpe. Otherwiſe all our faces ſhall gather blacknes, our hearts faintnes, our hands weaknes. Then, gracious Lord, make now thy face ſhine upon thy ſervants, and ſave us for thy mercies ſake. O preſerve thy truth amongſt us, and let our ſoules, bodies, friends, goods be alwayes in the gracious protection of thee, of whom I doe crave theſe and all other mercies, for the onelie merits, and in the words of my Saviour Jeſus. Our Father, &c.

2. If I muſt be all day in the feare of the Lord, as Solomon adviſes me, I muſt early begin to conſider, what feare he meanes: not that apprehenſion of Gods judgements upon ſinners; of his plagues, thunder, hell: for, this feare is ſervile and proper to ſinners, whom I muſt not envie, nor in whoſe way I muſt not ſtand. They feare but the juſtice of

God, his pow'r to deprive them of their delights, and to fill them with miſerie. I will not then be in this cloudie feare, but in that, which is cleane and cleere. I will feare God and his goodnes, ſtudie and beg that feare, in which there is ſtrong confidence, which is call'd a fountaine of life, and the beginning of wiſdome. *My God, give me this feare. Let me ſo fully conſider the greatnes of thy love, conceive th' exces of thy mercie, that the leſt ſin appeare more horrible to me, becauſe oppoſit unto thee; then all the torments of this world and hell, becauſe grievous unto my fleſh and ſpirit. Unite my heart to feare thy name, and ſo feare it, that I never willingly diſpleaſe thee: and ſo feare it, that I wholy relie on thee, whom who feares, never wants. O let me taſt and ſee, how good thou art! Let me ſeeke thee, in whom is fulnes of good things. Let me feare thee, that ſo I feare no man, knowing, that who puts his truſt in thee, ſhall be ſafe. Let me feare thee, and depart from evill; feare and ſerve thee with all my heart, conſidering how great things thou haſt done for me. For them I doe thanke thee, and them with this godly feare I beg for all men, chiefly for this Nation. Behold us with pittie. Turne not away from us, to doe us good; but put thy feare in all our hearts, that we returne to thee, never more to depart from thee. Cleanſe us from all iniquitie, from violence and bloud, from injuſtice and oppreſſion, from cruell hearts, deceitfull tongues,*

envious

envious eyes, theeviſh hands. Let truth, goodnes, love, peace, plentie flouriſh againe: and let againe the voice of joy be heard in all our houſes, ſtreets and fields; and above all, the voice of them, who ſhall ſay, Praiſe the Lord of hoſts; for, the Lord God is good, and his mercie endureth for ever. Amen, Amen.

3. As all things are ſubordinate, our affections muſt be wiſely ordred, and our duties rendred, firſt, unto the higheſt and moſt excellent pow'r; then from him to the next, and ſo by degrees to the laſt. To teach us this, holie Paul counſels us in generall, to give honor to whom honor is due. God commands us in particular, to honor our Parents. Solomon exhorts us, to feare God and the King. Thus then I learne, that after God, I muſt Honor my Father and Mother, and Feare the King. And as I learne the commandements; ſo I reſolve to yeeld them obedience. I will then Honor my Parents, and I will Feare the King. But becauſe I can doe neither, unles my God helpe me, I will thus beg his aſſiſtance. *Almighty Spirit, to whom honor chiefly belongs, and to whom the firſt feare is due! aſſiſt me thy ſervant, to honor and feare thee above all things; then my Parents and Governors next thee. Let me behold, love and feare them, as thoſe, whom thou haſt ſet in authoritie over me. Let me ſerve and helpe them, as thoſe, whoſe cares, paines, feares are great for me. Let me*

ſpeake of them, and to them, as my relations to them oblige me: as of and to perſons, whoſe honor is my glorie, and their diſgrace my infamie. Though then they were not ſuch, as their places require: though not ſo religious, wiſe, loving and carefull, as ſuch ſhould be; but ungodlie, fooliſh, unkind and negligent: yet let me never deſpiſe them: for, I muſt not curſe my Parents; neither is it fit to ſay to the King, Thou art wicked; and to Princes, You are ungodlie. O let me rather pittie them, beare their infirmities, and pray thee heartily for them: and be thou gracious unto them, in covering their ſins of negligence, crueltie, folie, ungodlines, and all others, if yet they are guiltie of theſe, I have expreſt: and giving them the contrarie vertues, yea all the qualities, which are neceſſarie to perſons of their ranke. Where they have been wanting in their duties, forgive mercifully: and that they nere be ſo, aſſiſt them pow'rfully. Pardon likewiſe my offences to them, my harſh cenſures of them; cold affections to them; ſleight words of them; irreverent behaviour towards them; want of helpe in their needs, of patience to their corrections, of ſubmiſſion to their prudent, honeſt counſels, of obedience to their juſt wills and lawfull commandements. Permit me not to continue in theſe, much leſſe to goe beyond. If they command ſome injuſtice, require of me what thou forbid'ſt; grant me reverend denialls. And if they forbid what thou doſt command, let me tell them with great reſpect: thou art the greateſt Lord,

Lord, and ſo ought'ſt to be obey'd firſt. And if they'le compell me to injuſt obedience, give me a prudent and ſtout heart: prudent, to appeaſe their anger by ſatiſfactorie reaſons; or avoid their furie by flight: and courageous, to endure their torments, with Chriſtian fortitude. Give the ſame heart unto all Children and Subjects, and generally to all men, under authoritie. Let no more Hams be found in privat families; no Jeroboams in Kingdomes. Let likewiſe no drunken fathers give occaſions of deriſion to their children; nor hard Rehoboams provoke Subjects to rebellion, by grievous ſervitude. Let Pareuts be ſober, diſcreet, loving to their Children. Let Kings be kind to their people, pleaſe them, and ſpeake good words to them, following the counſell of the prudent old men. That all this be, and till this be, by thy effectuall grace, pitie and relieve thoſe, who are oppreſt, abus'd by them, who ſhould eaſe, honor them. Regard the heavie yoakes about the necks of manie children, ſubjects and ſervants, and make them light. Conſider the diſgrace of Parents, Kings, Princes, great men, whoſe honor lies now in the duſt, whoſe glorie is eclips'd, whoſe faces are covered with ſhame, and whoſe hearts are full of ſorrow. And amongſt Princes and Subjects, conſider ours and us, the King and People of this Land: the King once potent and glorious; the People rich, great and happie: but now made weake, poore, deſpis'd, unhappie, by the child of our luſts, and effect of our jealouſies, a long and unnaturall warre.

I will

I will not ſay, who began it, or which of us gave the firſt occaſion: but I confeſſe, our ſins did deſerve it, our tranſgreſſions were the cauſes of it, our folies did ſtrike the firſt blow. Our King hath ſinn'd: for, he is a man; our Nobles have committed wickednes, and delighted in vanitie; the ſtrong oppreſt the weake; the prudent err'd, the poore repin'd and robb'd, and all are gone aſtray. But is not thy mercie above our injuſtice, and thy wiſdome greater then our folies? O then forgive, redreſſe: forgive our wickednes, redreſſe our diſorders. Convert our hearts to thee, and one to the other. Let the King embrace his Subjects; let the Subjects exalt their King: all weep for griefe at their paſt injuſtice: all laugh for joy at their preſent or ſhortly future reconciliation. Haſten it, gracious Lord, haſten it for thy love to Chriſt, whoſe bloud is our propitiation, and whoſe life ſhould be our imitation, chiefly in meeknes and humilitie, two vertues, which we greatly want, and therefore beg of thee, as neceſſarie to our peace, either with thee or men.

4. The weak muſt not leane on that thing, which may break or fall under him. I muſt not then leane upon Man, my Riches, Merits, or Wiſdome. Not upon Man, becauſe his help is vaine, and his heart deceitfull, the brother ſupplanting, the neighbour walking with ſlanders. Not upon my Riches: for, they are incertaine. Not upon my Merits, becauſe

cauſe my righteouſnes is but as filthie rags, whoſe touch ſhould pollute me. Not upon my Wiſdome: for, I muſt not glorie in it, and there is none againſt the Lord, nor without him. I muſt therefore denie my ſelfe, and miſtruſting all men and wordlie things, acknowledge God in all my wayes; that he direct my pathes. *This I will freely doe, yea now, my God, I declare before thee, I have no confidence in Man; no truſt in my Riches; no hope in my beſt Workes; no aſſurance in my Wiſdome; but wholy truſt in thy mercie: which that I alwayes doe, ſhew me fully the vanitie of all other ſubjects of confidence: and becauſe I have not alwayes done it, forgive me my folies, in leaning on weake reeds; and heale all the bruiſes and wounds, I have got by my frequent falls. O let me this day and alwayes acknowledge thee in all my wayes; depend upon thy providence; expect thy wiſdome in all my counſels; crave thy bleſſing on my words and actions, for delight and ſucces; that they pleaſe thee, and ſucceed well. Direct my pathes, ſhew me the wayes of temporall contentment, and eternall felicitie, leaſt I miſſe them; yea beare me in thoſe wayes, leaſt I run too farre in the firſt, becauſe it is ſmooth and pleaſant: and faint in the ſecond, becauſe rough, hard & long. My ſoule ſhal praiſe thee for thy help: my heart love thee for thy goodnes.*

5. When I ſeriouſly conſider, how few perſons in this wide world, have the knowledge

of

of God: how manie live in ignorance, are miſled by errors, poſſeſt by the ſpirit of blaſphemie, and infected with hereſies; I am toucht with a double ſenſe, of gratitude and compaſſion. Of gratitude, unto my loving God, for the light, I enjoy, while millions grope in thick darknes: then of compaſſion towards them, who ſit in the ſhadow of death, ſtumbling, wandring for want of light. And as who pitties well, is willing and readie to helpe; ſo I will doe the beſt, I can, to ſhew the realitie of my compaſſion, towards the blind ſons of Adam. I will with tongue and pen indevour to give them the right knowledge of God, and by my Chriſtian life invite them unto his ſervice: and beſides this, I will call upon God, to give efficacie to my words, writings and actions, illuminating their underſtandings, moving, mollifying their hearts. *O God, be mercifull to me and them, bleſſe us, and cauſe thy face to ſhine on us: that thy way be knowne upon earth, thy ſaving health amangſt all Nations. Diſperſe thoſe miſts of ignorance, doubts, error, infidelitie, which hinder millions of poore ſoules, to ſee thy light, diſcerne thy truth, follow thy wayes. Diſplay thy beames ſo pow'rfully, that all men ſee, there is no God, but thou; no Saviour, but thy Son; no divine truth, but in thy word; no comfort, but in thy Goſpel; no ſalvation, but in thy Church; no Church,*

but

but ours, which acknowledges Christ her onlie Husband, Head, Life, Light. Send faithfull and sufficient Messengers, to declare them thy will; men, who will lose corporall lives, to win a soule to thee; men, who seeke not themselves, their honor or profit; but chiefly thy glorie; men mightie both in words and deeds, in learning and good life, speaking the truth, walking in truth. Within few dayes I pray'd thee to maintaine thy Church: but now I beseech thee, to enlarge her borders to the ends of the earth. Contract, yea destroy Satans black kingdome, and extend thy glorious dominion upon all Nations of the earth. Holie and heavenlie Father, let now thy name be sanctified by all men, let them acknowledge thy Kingdome, and let thy will be done in all the earth, as it is in heaven. Then shall the earth yeeld her increase, and God, even our owne God shall blesse us.

6. The pray'r of that man shall be abomination, who turnes his eare from hearing the Law. 'Tis then folie to speak to God, when we will not heare him: yea 'tis great incivilitie. Sith then I have Meditations and Ejaculations upon manie subjects, thus to be talking with my God, in all affaires and occasions, I must be diligent to search, whether my Devotions please him. And I may know it by this marke; if I delight to heare his voice: for, this is the marke of Christs sheep. They heare his voice, he knowes them, and they follow him.

him. They heare him, he knowes them: and as they heare, and he knowes them, they follow him. So that who heares, muſt follow Chriſt, otherwiſe, he's not of his ſheep, and the Shepherd doth not know him, doth not acknowledge him: for, his knowledge makes men happie; and he declares not thoſe happie, who heare the word of God, unles in hearing they keep it. Gods word muſt not then onely touch the eare, but muſt enter the heart; neither muſt it onely ſtay there, but be brought forth into action. If then I earneſtly deſire, that my frequent prayers be as ſweet odors before God, his Law muſt be in my eares, more pleaſant then the ſound of gold; in my eyes, more precious then jewells; and unto my ſoule, ſweeter then honey. I muſt love it, and I muſt practiſe it. It muſt be kept in my memorie, intertain'd in my heart, heard in my words, and ſeen in my actions. *That it be ſo, aſſiſt me, gracious Lord, with thy effectuall grace, in my outward and inward vocation. Send me thoſe men, or me to them, who ſhall preach me the word of truth, in demonſtration of the ſpirit; and let thy ſpirit illuminat and move my heart, to underſtand and beleeve it. Let me reade it often, not by cuſtome, and ſo in vaine; but as the word of truth, ſalvation, life; and ſo to inſtruct and ſave me. Let it informe my underſtanding, affect my heart, direct my intentions,*

tions, ſeaſon my words, vivifie my actions. Let it have this operation in all Chriſtians. Grant, it richly dwell in us all. As 'tis the word of faith, ſo let us beleeve it, and by it judge of all doctrines, and end controverſies in religion. As 'tis the word of reconciliation, let's ſeeke in it the meanes, to be reconciled to thee, by faith in Chriſt, and repentance from all dead workes; and one to another, by a juſt and meeke ſpirit: juſt, in making ſatisfaction for injuries; meeke, in pardoning them. As 'tis the word of life, let it be a rule to our preſent life, and way to the future; giving us preſcriptions, to order the preſent; ſhewing the way to the future, the holines and ſufferings of Chriſt, my onelie way, truth, life; in whoſe almightie name, and by whoſe infinit merits I beg all theſe mercies of thee; and in the holie words, which he my Wiſdome hath taught me, comprehend manie more. Our Father, &c.

His Reading the Bible.

OUr Parents ambition, to increaſe their knowledge, is the cauſe of our ignorance. They would know more, then was lawfull; and therefore we know leſſe, then is needfull. They burnt our candle, and left us in the darke. There we grope long, before we can ſee anie thing. We muſt ſtudie, heare and reade much, to get ſome glimpſe of that great light, they

they loſt: yea of our paines we reape but little fruit, unles God bleſſe our indevours. *Bleſſe mine good Lord, that I loſe not my time, in reading this good booke.*

2. *O thou the maker of my wit! let me never diſlike this booke, becauſe 'tis not full of choice words, ſuch as tickle the eare; nor containes manie Logicke arguments, or Rhetoricall phraſes, ſuch as manie vaine men affect: but rather grant, that knowing, thy thoughts are not like ours, I ſubmit my weake judgement to that divine wiſdome, by which thou haſt lay'd the foundation of the earth, eſtabliſht the heavens, and fram'd all things in that great perfection, which drawes our admiration, and ſurpaſſes our apprehenſion.*

3. *Jeſu the word made fleſh, vouchſafe to expound unto me in all theſe Scriptures, the things concerning thee and me. Be thou my Prophet and Doctor, in teaching me thy Law, and unfolding before my eyes the myſteries of thy Kingdome: and ſince eternall life conſiſts in thy knowledge, Lord, ſhew thy ſelfe to me ſuch as thou art, and I muſt conceive thee to be, a perfect God and man.*

4. *Thou holie Ghoſt, who haſt ſpoken by the Prophets and Apoſtles, for the inſtruction of thy Church! breath now into my heart the breath of underſtanding; that I conceive aright the holy myſteries and religious ſecrets, which are contained in this booke. Let my ſoule, gracious God, long for the heavenlie*

Manna,

Manna, and Angelicall bread, which is now offred me in it; rather then luſt after the fiſh and cucumbers of human wit.

5. The Sunne caſts a delightfull light, and fire hath a comfortable heat; yet he, who with bold eyes gazes too much upon the Sunne, may loſe his ſight; and he likewiſe, who goes too neere the fire, is in great danger of burning. A wiſe diſtance muſt be obſerv'd. So this Scripture is both pleaſant and comfortable: yet we muſt not reade it in the preſumption of our ſtrength, out of a curious mind to know more then we ſhould; leaſt our ſhort wits be drown'd in the deep ſea of divine myſteries. *Lord, teach me my diſtance, and ſhew me the method, I muſt obſerve in the lecture of thy word, to my beſt advantage. Direct and ſtay my feet, in the ſhallow places of this Ocean; and in the unmeaſurable depth of it, beare up my chin, leaſt I doe ſinke.*

6. The Scripture is like Moſes rod transformed into a Serpent: for, as he was afraid at the ſtrange ſight of it, till God taught him, to take it by the taile; ſo no doubt this great Book ſhould make a man ſtart back, unles he take it by the end: for, all its beginning is full of curſes 'gainſt ſinners; but its end containes ſweet comforts. The Law doth load, fright and curſe us; but by the Goſpel we are eas'd, aſſur'd and bleſt. *Chriſt, by whoſe death we live,*

and whose curse hath been our blessing, vouchsafe to applie to my soule the merit of his bloud, deliver her from those violent feares, I may conceive of Gods anger by reason of my sins, and fill her with those unspeakable joyes, he hath purchast for them, whose hopes relie on him.

7. This Book is the touch-stone of all humane learning: for, by it I doe see what's good, or ill in all others. O then, my soule, love it above others. *And thou, my God, open my mind, that I understand it.*

8. This is a Book, whose instructions are true, whose precepts are all good, and whose promises are happie; for, 'tis the word of God, who is the truth, goodnes and happines it selfe. *O let me, gracious Lord, follow these instructions, keep these precepts, beleeve these promises; that I be here both true to thee, and good to me and men, and hereafter happie.*

9. This is a glasse, in which I see my selfe in a threefold estate, of innocence, corruption and regeneration. *Then, Lord, give me good eyes, that I now see, in which of the two last I am; then forme my heart according unto that knowledge, to beg mercie, if I find my selfe in the first, and thanke thee for mercie, if I am in the last.*

10. This is againe a glasse, in which I see both my selfe and all things in three different times, past, present and future. The first concernes

cernes me not, the second is but a moment, the last is perpetuall. Yet time past gives me instructions, to order the present: this workes for the future, and this future shall be happie or unhappie, as the present makes it. *O Lord, give me wisdome by the remembrance of the first, grace to make use of the second, and let me find the third blessed. Let me bewaile what I did yesterday, live holily to day, and trust not upon the morrow. Let not hope of long life make me doe ill for the present, to repent afterwards; but grant, good God, I heare thy voice this day; that hereafter I may enter into thy rest.*

11. This is a light, which discovers most hidden things. With this torch I see mine owne heart stuft with malice, and compassed with miserie; but withall I spie one, by whose grace malice is rooted out, and miserie exil'd. *Lord, let never this Suns eclipse leave my soule in darknes; but grant, that both be shine alwayes on me, and I doe walke, while I have light.*

12. Here are threatnings for obstinat sinners; pardon for mourning soules, and rewards for good men. Here the poore wretch finds comfort against want, and the rich man distrust of his riches. Here are cordialls for faint persons, and cooling brothes for selfe-presuming men. Here's a wedding for wise Virgins, and a fire for hot Whoremongers.

Here humble ignorance becomes wisdome, and proud wisdome is accounted folie. What other book can hold so much as this? *O then, my God, let my heart love it above gold, and preferre it before worldlie wisdome. Grave in my mind what it containes, and let the lims of my bodie, and the faculties of my soule be day and night exercis'd in thy Law.*

13. Here Christ appeares as a way, truth and life; way, to leade us to salvation; truth, to keep our minds from error; and life, to free our soules from everlasting death. *Father, let me ever walke in that way, beleeve that truth, and seeke that life.*

14. What fearfull speech is this? Am I guiltie of those accursed sins, which kindle Gods wrath against men? *If I am so, convert me, Lord, that my soule may escape what is threatned to such, as offend without repentance.*

15. How comfortable is this sentence! Can I applie it to my selfe, as being one of them, to whom such things are meant? *Then, Lord, I blesse thy name: for, it is by thy grace, and not for my merits, that I feele thy present comfort, and shall shortly enjoy thy glorie.*

16. My soule is toucht with heavines at the reading of this: griefe melts my heart, so that I seem to be another man, then I was even now. Surely this change proceeds from God;

to ſhew his love he gives me theſe godlie motions; thus to withdraw my ſoule from ſin. *O Lord! let them laſt long, and bend me pow'rfully unto a better life.*

17. This is a good counſell. Would my ſoule follow it, how happie ſhould ſhe be? In earth ſhe ſhould have peace, and in heaven glorie. *O God, who command'ſt me to doe, grant me both will and ſtrength to doe.*

18. Here vice and vertue are ſet forth in their ſeverall hues; vice clothed with darknes, vertue adorn'd with light: vice moſt uglie, vertue moſt faire: vice ſitting downe upon the brim of the infernall pit, vertue ſtanding at the gate of heaven. *Let me, O Lord, loath vice and love vertue; and when thy word ſhewes me either of them, let my paſſions follow my eyes, ſo that the very name of vice draw my hatred and averſion; but my love and deſire wait alwayes on vertue.*

19. Here error is diſcredited, and hereticks condemn'd. Should all Chriſtians rule their faith and actions by the principles of this book, they would find but one way to heaven, and none at all to hell. Their ſwords and armes ſhould gather ruſt, and their divided hearts ſhould be link't againe together. *Let it ſhortly be ſo, O thou the worker of union! Make a quick end of our irreligious diſagreements about thy religion, and let thy ſp'rit ſo reſolve*

that truth being once knowne, we adhere all to it.

20. These words are darke; therefore I thinke, that either their knowledge is not necessarie unto my salvation, or that God is angrie with me, because he holds my eyes, that I may not know him, although himselfe speake unto me. *If this be the true cause, why I understand not this place, I beseech thee, my God, to let me see my faults; that in bewailing them, thine anger be appeas'd, and so my mind cleared, that I conceive the sense of this.*

His Reading human Bookes.

1 HUman writings may be well compar'd to the Moone: for, as she borrowes her light from the Sun; so these have their splendor from the holie Scripture, which is the center of knowledge, and that great light, which God hath made, to rule over the day in the spirituall world. If there be anie bookes (as I know too manie) which seeme to have another and contrarie light, it is but a false fire, which mis-leads men. *Let me, O Lord, never follow such flashes; but grant, I worke in the Suns light, and (in his absence) in the Moones. Let me reade the Scripture, and regard all other writings, which ground their doctrine on thy word, or are not* [illegible] *word.* now. Surely

2. 'Tis

2. 'Tis delightfull to reade, both to increaſe knowledge, & paſſe away the time, we may well ſpare from our affaires: yet we muſt looke what bookes we reade; not thoſe, which ſhew us ill, and want remedies againſt it; give us an ounce of ſtrong poiſon, but not a dram of antidote; commend us the ſweetnes of the fruits of the fleſh, but hide their ſoure reliſh. *Lord, give me grace to ſcorne ſuch bookes, eſteeme them as the Devils ſnares, and flie from them, as from a greedie Lyons clawes.*

3. Hard meat agrees not with all mens ſtomachs, and high knowledge cannot enter into all minds. He's therefore wiſe, who knowes the ſtrength of both, and feeds them with what they can beare. *Lord, let my wit be quicke, to underſtand hie things, and withall judicious, to marke mine owne abilitie. Let me not ſeeke to know more then I ought; but make me wiſe unto ſobrietie.*

4. As he doth not grow fat, who loads his ſtomach with more meat, then he can well digeſt; ſo he doth not become learned, who reades more, then he can conceive and commit to his memorie. *Grant me therefore, O Lord, a good underſtanding and faithfull memorie, to apprehend and remember what I doe reade.*

5. The greateſt part of men takes great delight in diverſitie of bookes, as gluttons like ſeverall diſhes: but who is wiſe, will faſten

upon a good booke, and the ſober upon a wholſome diſh: for, as varietie of meat is forbid by good Phyſicians; ſo multitude of books is diſlikt by wiſe men. *Lord, grant, I love to reade good bookes, and let not my curioſitie of manie hinder me to profit with few.*

6. As thoſe flow'rs are the beſt, which, beſides their color and ſweetnes, have ſome vertue, to preſerve or recover health; ſo I eſteeme thoſe writings 'bove others, which with a pleaſant ſtile, rich conceits, ſubtile arguments, and ſound knowledge of things naturall and divine, have ſtrong reaſons to divert us from vice, and ſweet allurements to draw us to vertue. *Lord, let me find ſuch bookes, and give me grace, I learne from them eloquence, philoſophie and divinitie: and grant likewiſe, they work in me theſe two bleſſed effects of hating vice and affecting vertue.*

7. I thinke, this booke is good; yet its author being a man, it may have ſome error. *Therefore, my God, I beſeech thee, to give me the ſpirit of diſcretion, that I may diſcerne good from ill; then ſtrengthen me to follow that, and eſchew this.*

8. This is a godlie booke, whoſe drift is to teach truth againſt error and hereſie. *Let, gracious God, its reaſons be receiv'd both by me and all men; and ſuffer not that the contrarie arguments gaine anie beliefe in the world.*

9. This book is full of hereticall poſitions,

and

and pernicious doctrines. I will then either forbeare it, or reade it with ſuch warines, that I may take no harme by it. *Strengthen my faith, O Lord, againſt the groſſe errors, which are ſpred through this worke, to poiſon mens hearts by their eyes.*

10. By hiſtorie we learne what's done out of our ſight; yea before we had anie ſight, both in forraine countries, and in our native ſoile. Curious wits find in it delight, and wiſe men gather out of it inſtructions, to order their life. *Let me, O Lord, find both theſe in this booke, and make in my ſtudies a happie match of good, delightfull and uſefull.*

11. How punctuall is this Chronicler to obſerve other mens actions! He commends this, and cenſures that, as his affections carrie him, or he thinkes, the fact doth deſerve. Was he ever ſo diligent, to marke his owne good or bad deeds? Whether he was or no, is a thing, which concernes me not: but this I muſt obſerve, that ſelfe-knowledge is of all the moſt profitable. *Lord, grant, I weigh other mens deeds and words in the right ſcale of ſound judgement, imitating the good, and eſchewing the contrarie: but firſt of all, let me take a full view of my ſelfe, and ſtrive to mend what is amiſſe, and perfect what's alreadie good.*

12. This Law-booke may teach ſome to wrangle,

wrangle, and make others warie, to fall at ſtrife with their neighbours. What's meat for one, is poiſon for others. With the ſame knife one cuts his bread, the other his fingers. Through wiſdome we uſe things for ſervice, and by folie we turne the ſame to our owne ruine. *O God! make me ſo wiſe, that I make the beſt of all things, and in the lecture of this book learn to keep well mine owne eſtate, and not encroach on another mans right.*

13. This is a Phyſician not like thoſe of our age; for, they hide their cunning, leſt their profits decreaſe: whereas this publiſhes his skill, that all the world gaine by it. Thoſe, like wicked and ſlothfull ſervants, hide their lords money in the earth; and this, as a good and faithfull ſteward, puts his talents to uſe, to increaſe his maſters profit. *Let me, Lord, imitate this man, in not concealing that knowledge, which may doe good unto anie, and alſo give me wit to underſtand this booke aright, and make good uſe of its precepts, for the preſervation or recoverie of my health.*

14. Here's a booke of Divinitie, which teaches man the knowledge of his God, a moſt noble ſcience in reſpect of its object, utilitie, neceſſitie and certitude; for, it is grounded on Gods word, which is an infallible truth: if not, 'tis no divinitie, but meere dotage. *Open*

my

my mind, good Lord, that I may know whether this man was guided by thy ſp'rit, in the penning of this volume, that ſo I beleeve him: or whether tares be ſowne among this wheat, either by thine enemie, or human ignorance; that I take them not for good corne.

15. All ſciences are vaine without divinitie. The ſeven arts are but like windie meats, which blow up man, inſtead of feeding him. Hiſtories are but tales, which for a while delight the eare. Phyſick concernes but the bodie, and lawes are made for the bodie and goods, which both in ſpight of all remedies and wranglings ſhall vaniſh and corrupt. This ſcience belongs to the ſoule, which being immortall, muſt after this ſhort life be led unto a place, where ſhe ſhall feele perpetuall joy or griefe. Divinitie ſhewes us to avoid this, and obtaine that. *O then, my God, grant, I love it, and ever take delight in the ſtudie of it. And becauſe it handles hie things farre above the reach of mans wit, vouchſafe to ſtrengthen mine', that I may both conceive and practiſe what is here ſet downe.*

His Writing.

1 BY Reading we doe light our torch, and by Writing we blow our neighbours fire. Happie is he, whoſe knowledge makes firſt his ſoule

ſoule good, then betters that of his brother. *Let me, O God, be thus happie, in making my theorie divine, and my practice Chriſtian; and then bleſſing my pen, that it may give both light and heat unto all thoſe, who ſhall reade, or heare what I write.*

2. We muſt beware to write what's not good to be read. Curſed is he, who poiſons publick ſprings. *Keep me, Lord, from being thus curs'd; and let me rather die, then write what doth bewray a wicked mind, and may make others naught, in infecting their hearts with wantonnes, luſt, riot, pride, ungodlines, and the like vices.*

3. Mens ſpirits are as divers as their faces: none can be found ſo like, but that there is ſome difference, which is chiefly diſcern'd in their words and writings; and in that we may well admire the infinit wiſdome of God. *As I praiſe thee in thy Saints gifts, ſo let them, Lord, praiſe thee in mine, and let both they and I ſeeke in our workes and bookes the glorie of thy name.*

4. As it grieves not, but rather delights us, to ſee a man very like another; ſo we ſhould not diſlike our workes, for their likenes unto others, unles they be altogether the ſame, and ſtolne rather then made. If my Writing be like anie other, which yet I never read nor heard, I like them not the worſe: if they be ſingular both in matter and invention, then I doe like them beſt. *And will, O God, thanke thee,*

for

for bleſſing me with a quicke wit, and a ſolid judgement.

5. This invention is borrowed, theſe conceits are not mine, theſe phraſes are common, and this expreſſion moſt vulgar. Why then ſhould I write this, which is printed in manie bookes, and others would challenge from me, if ever it ſhould come to light? *Let me not, Lord, trifle my time, in doing that, which is alreadie better done: but either grant me wit, to compoſe new things of mine owne; or wiſdome, to keepe my renowne, in not expoſing it unto the publick view, out of a fond deſire, to ſee my name in print.*

6. Mens minds differ as well as their appetites; and therefore there muſt be diverſitie of bookes. There is no meat ſo hard or leane, but ſome man will like it; nor book ſo plaine and poorly penn'd, but it ſhall find readers, who, for the rudenes of their wit, will think it elegant. *If I cannot pleaſe learned men, let me, O Lord, inſtruct the ignorant, and doe ſome good unto the ſimple people.*

7. There are few men which deſire not iſſue, in which they may live after death; and manie will make bookes, that ſo their names may be divulg'd, and their memorie may flouriſh, after wormes have eat their bodies. I can but praiſe this intention, if ſo be, that they likewiſe aime at the glorie of their Maker, and

at the good of their brethren. *Let, Lord, my intentions be such. If I desire, that my name be famous in all succeeding ages, let me grave it upon such workes, as increase thy glorie, in drawing my readers to thy love and service.*

8. As writings are the children of the mind, a wise man saith, we love them more, then the issue of the bodie; yet I cannot doe so with mine: for, I would give or burne my bookes, to benefit my * child. *Lord, keep both these safe manie yeares; my bookes for my childs use, my child for thy service.*

* When I made this, I had but my Daughter, to whom my Catechisme is dedicated, and for whom this was intended.

9. That man does well, who provides for his child moderate meanes to live; he does better, who gives it good breeding, and leaves it holie instructions; and he does best of all, who takes care of both these, provision and education. *Blesse, O good God, my meanes, that they may passe unto, and suffice my issue; and blesse likewise my tongue and pen, that they utter and write such things, as serve to my posteritie, for helpes to godlines, wisdome and all vertues.*

10. As 'tis not so grievous to the wise and godlie, to have no children, then to have them wicked; so they had rather make no bookes, then make them ill: for, both disgrace our names, and make them infamous to them, who see our lewd children, or reade our corrupt workes.

workes. *Lord, give me not the first, unles they be well addicted, neither let me make the second, unles they be devoutly penn'd.*

11. We may as well writ for our ſelves, as for others: for, in writing we find often conceits, we never thought upon, and which ſhould ſoone vaniſh, unles we keep them in writing. *Let me, O God, be the firſt man, who ſhall receive good of my workes, and profit of my inſtructions, indevouring with all my ſtrength to practiſe thoſe counſels, I ſhall ſet downe in them.*

12. That man may break his back, who will carrie more then he can; and he may likewiſe crack his braines, or venture his credit, who will write that, which is beyond his reach. *Let me not, O Lord, undertake what is too hard for me; nor preſume to handle thoſe matters, whoſe height is above my knowledge.*

13. Pens are as tongues, yet have more priviledge: for, the laſt can but informe them, who are preſent with the ſpeaker: but the firſt can help the abſent, to know what we will impart them; and may convey unto the laſt age of the world what was done in the firſt. I have a friend abſent, with whom I will ſpeake with my pen. *Teach me, O God of love, to write what may delight his mind, and to forbeare what may give him offence.*

14. This mans vein and pen offend me,

and

and (I thinke) I could well anſwer him, and ſhew him, my vein is as hot, my pen as ſharp, my inke as black as his: but ſo I ſhould likewiſe ſhew a black mind, incenſe him more, and offend his maſter and mine, that God which commands love, and deſires union amongſt us. Therefore I will either forbeare to write; or my letters ſhall be ſo mildly penn'd, that he ſhall ſee, and (I hope) grieve, he hath injur'd a man, who hath no gall nor ſting. *Let me, O Lord, have alwayes ſuch mild mind, and give the like (I beſeech thee) to the maker of theſe offenſive lines.*

15. Our law is ſo obſcure, that ſome loſe their time, paines and meanes, in ſuing and pleading for that, which manie men challenge, not knowing, to whom it belongs. I thinke therefore both to pleaſe God, and doe ſervice to my countrie, in making a good booke, to inſtruct the commons in the lawes of this Land. *Help me, O God, to make it ſuch, as may cut off manie wranglings, about titles of goods and lands.*

16. I know ſome ſecrets in phyſick, which being once divulg'd and knowne ſhould benefit manie, who want money enough to pay the Phyſicians large fees. I will, O Lord, with thy help publiſh them. *Regard my affection unto the common good, and bleſſe both me and thy ſervants, with health and holines.*

17. Hiſtorie

17. Hiſtorie is a witnes, a meſſenger and an image. The witnes muſt be true, the meſſenger faithfull, the image lively drawne, repreſenting both in color and proportion the thing, for which 'tis made. Since then I doe purpoſe to write an hiſtorie, *Help me, O God, to make it ſuch, as may teach all poſteritie, not onely how things were carried in this age, what were our chiefe actors, the cauſes and effects, the places, times and meanes of the matters I ſhall ſet downe; but alſo how our children may frame their owne actions upon ours, following thoſe good rules, by which we did flouriſh, and avoiding thoſe diſorders, which were a blurre unto our age, and a hinderance to our State. Grant, I praiſe and blame men according to deſert: condemning vice, and commending vertue, in whomſoever I find them.*

18. Whoſoever handles Divinitie, muſt have a divine ſp'rit; and to make devotions, requires a godlie mind. *Since then, O Lord, my matters are divine, and my ſubjects godlie, let thy ſpirit purifie mine, and bleſſe me with conceits, which may well ſuit the thing, I have in hand. And where I ſhall touch that, which is oppos'd by anie Sect, let me, good God, doe it with ſuch forcible arguments againſt all falſe doctrines, and ſuch meek terms againſt all opponents: that the firſt be diſcredited, and truth greatly eſteem'd; and the laſt converted to thee, and*

we ſtrength'ned by their union ; ſo that we be all but one flocke, under Chriſt our bleſſed Shepherd.

His Going out.

1 LOrd, *bleſſe my Going out , and ſo be thou with me, that I offend no man , and nothing offend me. Let not my outward ſenſes faſten upon vicious objects ; but give my ſoule wiſdome, to ſhun ill, and chuſe good.*

2. *Let not, O Lord , my ſecret ſins procure me open ſhame, but both forgive them me, and divert the paines, they deſerve , and let all the things, I leave here, be in thy gracious protection. Keep theſe ſoules in thy truth, bodies in health, goods in ſafetie.*

3. *Let thy Angels , O gracious God , goe forth with me, and thy holie ſp'rit within me ; thoſe to keep me in all my wayes , and this to teach me the right way.*

4. I am loath to goe out, becauſe all things here are pleaſant. O how manie good ſoules would be glad to ſay ſo, if truth could permit them ! But they find Chriſts ſpeech true; Mans domeſticks are his enemies. *Pitie their caſe, my God, and give them eaſe of their moleſtations. Let thy peace be in their dwellings , and continue in mine : and let plentie or ſufficiencie accompanie thy peace, leaſt penurie hinder our pietie.*

5. How

5. How willing am I to goe out, thus to avoid the troubles of this familie, and ſeek abroad what is deni'd at home, a bleſt tranquillitie? *My God, rebuke theſe winds, theſe ſtrong paſſions, unquiet minds, and angrie hearts; that at my returne I find eaſe, and ſee this whole houſe in a calme.*

6. Nets are ſpred abroad to catch me, and ſnares are hid for me; but, *breake them all, O Lord; that my ſoule may eſcape. Then as a bird eſcaped out of the fowlers ſnare, I will joyfully ſing, and give thee thankes for my preſervation, from ſpirituall and corporall dangers.*

7. Since man did ſin, God hath turn'd againſt him what he had made for him; ſo that we doe now feare what before ſtood in awe of us. Living creatures ow'd us ſervice, but now they doe rebell, and warre 'gainſt us. The Elements likewiſe have perverted the end of their creation: for, being made for mans ſervice, they ſeem to plot his deſtruction. What therefore can we doe, to live ſecure 'mongſt ſo manie dangers? Repent for ſin, and truſt in God. *O then, good Lord, let my heart conceive true ſorrow for my paſt tranſgreſſions, and aſſurance of protection from thee. Let no creature annoy me now abroad, but keep me ſafe under thy wings, and let my thoughts and love be ever fixt on thee. Grant I feare thee, that I feare nothing elſe.*

8. All things are to wiſe men motives, to draw their love unto the Maker of the world: yet fooles turne them to their owne ruine, ſucking gall from that flow'r, of which Bees make honie. The godlie and wiſe man can ſeldome ſee, heare, ſmell, taſt, or feele any thing, which doe not better his knowledge, and purifie his affections: whereas other mens ſenſes doe but gather what blows up the underſtanding, and doth pervert the will. *Let me not, O God, be like theſe; but give me wit, to make the beſt uſe of all things, and take in this my going forth good inſtructions of thy creatures.*

9. He is not wiſe, who goes with his mortall enemie, unles he ſtands well on his guard: and he's fillie, who carries ſuch burdens, as may make him faint under them, and perhaps break his back. Then what am I, if I carrie with me the ſinnes, I have committed here? A man undone: for, they may lie ſo heavie upon me, that I ſhall miſcarrie, and never returne home. They may draw Gods wrath upon me, and what am I, to withſtand it? O then who will help me, to throw downe my burden? Manie may be willing, but none able to eaſe me perfectly, except the Lambe of God, who taketh away the ſins of the world. *Then, ſweet Jeſu, take off this heavie yoake, theſe thouſands of ſins from my necke; theſe evill thoughts, lewd affections,*

fections, injuſt actions, and idle, yea worſe words, of which I am guiltie before thy majeſtie. Then I may now goe out, with aſſurance of thy bleſſing: for, bleſſed is the man, whoſe iniquities are forgiv'n.

His Coming in.

1 AS I went out, ſo I come in: no ill hath befalne my bodie, no wilfull ſin defil'd my ſoule. *Therefore I thanke thee, gracious God; and withall intreat thee, to pardon now all my offences, and keep me ſtill from ſin and harme.*

2. Wretched man that I am! what have I done abroad? What grievous ſins have I committed in ſhort time? They lie heavie upon my heart. *But thou, meeke Lambe of God, take them away I beſeech thee, and from henceforth preſerve me from the like.*

3. Have I done anie good abroad? Have my eyes pitied, and my hands, tongue and purſe helped my poore brother? Have I meekly and charitably, without hypocriſie ſhew'd my neighbour his faults, in taking the Lords Name in vaine, lying, cheating, fighting, and doing anie thing amiſſe? Or have I reprov'd his error, increaſed his knowledge, and confirmed his faith? *Then let my God receive the praiſe of all my well-doings, and forgive me the ſlips, which are mixt with my beſt actions.*

4. Manie goe home with heavie hearts, becauſe the cries of their children, ſeveritie of their parents, fretting of their husbands, or ſcolding of their wives, make them hate their owne houſes. I praiſe God, that I am not ſo; and pray him, I never be ſo. *Let not, Lord, thoſe procure me griefe, who ſhould be my help and comfort: and let me not likewiſe grieve them, whom I ought to honor, love and cheriſh.*

5. Manie goe home with merrie hearts, to be cheriſht by their parents, truly welcome to their children, delighted by their wives, embrac'd by their husbands. But alas! my caſe is not ſuch. Therefore that it be ſhortly ſuch, *I powre my prayers before thee, O God of all conſolation. Regard my preſent griefe, and to remove it, precede me. Goe, goe before, and rectifie my familie.*

6. Death is the reward of mans ſin, and as it happens everie where, and manie wayes; we are ſafe in no place. There are perils both in earth and waters, in the citie and wildernes, abroad and at home. Abroad men and beaſts might hurt me; here thunders may find me. This floore may ſinke under my feet, and that ſeeling fall on my head. *Therefore I call on thee, O thou the Maker of all things, beſeeching thee, either to keep me ſafe in this my ſolitude; or give patience, to beare the harme, I ſhall receive.*

7. Now that I am at home, I muſt looke to doe

doe ſome good thing. Idlenes is a vice, which breeds either melancholie, or malice; for, mans ſp'rit being active, will gnaw himſelfe, or worke upon ſome ill ſubject, unles it be ſet on good things. *Bleſſe me, Lord, from that vice; keep my thoughts upon thee, and proſper the workes of my hands, and the conceptions of my braines.*

8. Is this houſe mine? Or if not mine, can I lawfully, ſafely and quietly dwell in it? Then I enjoy what manie want: for, millions wander in the world, having no certain place of reſt; no houſe, to receive them; no hole, to ſhelter their wearied bodies, from th' injuries of the weather, or violence of their enemies, or furie of wild beaſts. I pitie now their caſe, and finding mine much different, I will (before I doe anie thing elſe) meditate here a while, how and why I am thus at eaſe, when my equall, yea betters are not ſo. I cannot ſay, my induſtrie does this; nor, my wiſdome hath laid the foundation of my tranquillitie: neither dare I alledge merit for anie cauſe of it, but humbly acknowledge, God is gracious to me, in giving me what he denies others: or that I am not fit to beare what he layes upon them. *My Lord, I thanke thee for mercie: my Rocke, I intreat thee for ſtrength. When thy hand is ſoft to ſtroke me, make my heart melt in love and gratitude to thee: when it is hard to ſtrike, make me*

ſtrong to beare it, patient in paines, joyfull in affliction: and give theſe graces to all men.

His Working.

1 ALl things in the world are in continuall motion, action or paſſion: therefore man muſt not thinke, to exempt himſelfe from the common courſe of nature. He muſt be ſtill doing ſomething, either in the faculties of the mind, or with the lims of the bodie. *Grant, gracious God, I thinke on this, and ſo ſtudie to imploy my ſelfe about honeſt affaires.*

2. That man reſiſts his creation, who refuſes to worke; for, he is borne unto labor: yea, before man had ſinn'd, he was commanded to dreſſe and keep Eden: Why then ſhould I loath to take paine, ſince ſweating hath been added unto all mankind, for the offence of the firſt man? *O God! make me willing to ſhare in Adams ſweat, ſince I am partaker of his ſin; and applie to my ſoule the merit of Chriſts bloudie ſweat; that in confidence of thy love, and certaine hope of an eternall reſt, I labor cheerfully.*

3. Ants gather in Summer their Winter-proviſion: and wiſe men worke in youth, that they may reſt in their old dayes. *Let me, O Lord, imitate them, taking paines whilſt ſtrength ſerves,*

ſerves, that I may, when 'tis ſpent, enjoy in peace the fruit of my labors.

4. As we love the laborious Bee, and hate the idle Drone; ſo God is well pleas'd with thoſe men, who, by a lawfull profeſſion, get honeſtly ſome meanes to live; and is angrie with them, whoſe hand is weake to worke, but ſtrong to ſteale; or who, with a baſe mind and fawning tongue, ſeeke at other mens tables what theirs cannot afford. *O God! let me not be ſo ſlacke, that I refuſe to worke; nor ſo vile, that I ſeeke my living by abject meanes and vicious courſes.*

5. Running waters are more wholeſome, then ſtanding pooles; and ſtirring bodies more healthie, then the ſlow. As for the ſoule, ſhe does evill, who doth nothing. *Then, Lord, let me be ſtill doing ſomething, as well to keep the fleſh in health, as the ſp'rit in vertue.*

6. If this my trade or profeſſion ſeem hard, let me but thinke, how manie there are in the world of farre greater labor; then I will eſteem it eaſie. Beſides, let my ſoule lay her hope of help in God, who hath made heav'n and earth. *So, my Lord, grant I doe; and ſo be thou with me, that I doe worke in this calling, both skilfully and cheerfully.*

His Walking.

1 BY labor man gets ſtrength both of bodie and ſoule; yet it muſt be moderate, elſe it doth much weaken the fleſh, and dull the mind. Reſt is needfull to both; for, after a little breathing we run with more ſwiftnes. Now then I leave my worke, to reſt or walke a while. *O Lord, bleſſe ſo my reſt and recreation, that it be no offence to thee, nor hind'rance unto my labor.*

2. 'Tis both eaſie and moſt wholeſome to walke; for, of all exercices 'tis the leſt violent. Beſides, the ſenſes find abroad what delight them, and through them may convey knowledge into the mind. *Let now, O God, my bodie get ſtrength by walking, and my ſoule receive inſtructions by beholding the beautie of thy creatures, hearing their melodie, ſmelling their ſweetnes, and obſerving their ſeverall proprieties.*

3. I walke in health and mirth, whilſt manie men lie languiſhing, depriv'd of all comfort. Some are walking in heavines, others poſſeſt with feare run away from their owne countries. Am I better then they? No, no; but God ſpares me, becauſe he pities me. *O then I bleſſe his Name, beſeeching him to deale ſtill graciouſly with me, and looke in compaſſion upon all afflicted perſons.*

4. In

4. In walking I ſee, that my feet beare the whole weight of my bodie, and are the firſt in motion: and ſo I doe obſerve, that godlie affections are the next foundation, and the forerunners of good workes; for, good thoughts goe before good deeds. *Let therefore, Lord, my affections be ſuch, as beare fruit of a ſweet reliſh; and grant, that both affections and actions be grounded upon faith and hope.*

5. As I doe walke, no part of me touches the ground, but the ſoles of my feet; yet ſearching mine owne heart, I find it full of earth. But how is that earth come thither? Surely I got it by a fall, when I was in the wombe. My mother fell, and ſhe and I were all bemir'd: yea, the durt is ſo old and drie, that no rubbing or waſhing can take it away. We doe love earth and earthly things, and unles God himſelfe cleanſe, or alter our hearts, they can receive but earth. *Therefore, my God, waſh my foule heart with thine owne bloud, or create in me another, which be as faire as this is blacke.*

6. I have now walkt enough; I muſt then returne home. And what learne I by this? That as I came out but to walke, then muſt retire to my habitation; ſo I am borne to ſtay here but a while, from my everlaſting dwelling. As then I were a foole, to walke ſo far, that I could not find the way home; ſo I am moſt

moſt wretched, if, in my ſhort journey on earth, I forget the way to heaven. *Lord, let me not doe ſo; but keep me ſtill in the right path of everlaſting life, and forgive me the ſins of my preſent recreation.*

His Playing.

1 ALl things have their ſeaſons. The night ſucceeds the day, and againe this doth expell that. Could the Sun ſtand ſtill in our horizon, he ſhould burne all our fruits; and might darknes laſt long, all things ſhould die for want of heat. We ſhould in our actions imitate the courſe of nature, chuſe time to watch and ſleep, faſt and feaſt, work and play, and never confound them. The beſt time to play is in the morning, and before meales; for then bodies are lighter, and naturall heat is by eaſie motion prepar'd for the digeſtion of the meat, which after meales is hindred by violent exercices, yea alſo by ſinging and ſpeaking too much. *O thou the Maker of nature! teach thy ſervant ſo to order his time, that his whole frame be kept in good temper.*

2. To weep alwayes with ſad Heraclitus, or continue laughter with light-hearted Democritus, is alike cenſurable. The meane is the beſt in all things. I will weep, when there's cauſe;

cauſe; then I will laugh, leaſt ſorrow ſhould contract my heart too much. I am wearie to work, or read: therefore I'le play a little, that by eaſe and recreation I get new forces to labor. *As thou, O Lord, haſt been with me in the functions of my calling, ſo vouchſafe now, to be with me in all my playes, and direct them thy ſelfe, both to thy glorie and my good.*

3. All playes are not fit for all men. We muſt chuſe thoſe, which beſt beſuit either our nature, or calling. Then we muſt looke, they be lawfull, and that if we play for money, we never venture more, then we can loſe, without injurie to our ſelves, wives, children, friends and poore: for certainly, if theſe want what we loſe, we ſtake our ſoules with the money. *Let me, O God, obſerve all theſe, and never ſuffer me to play that, which may procure me griefe, or my friends want.*

4. It is not good to make toile of a toy: yet thoſe doe it, and ſo doe ill, who play at too hard games, either for the bodie or ſoule; thoſe doe much worſe, who in their playes have a covetous mind: and thoſe the worſt of all, who by deceit win other mens money; for, that's a theft, which argues a baſe mind. Such gameſters would never refuſe to cut a purſe, ſhould they not feare ſhame, or hanging. *Lord, grant, that in my playes, I avoid theſe three faults,*

and

and never play with them, whoſe minds are ſo corrupt.

5. Doe they begin to ſweare and wrangle, and to turne jeaſt into earneſt? Hath our play bred anger, and anger contention? Then either the play's naught, or the gameſters fooliſh. *Quiet our minds, good Lord; and ſuffer not, we loſe our peace and mutuall love, to win a game, whoſe profit can never equall our loſſe.*

6. 'Tis play'd enough. As too much labor or ſtudie dulls the mind, and conſumes the bodie; ſo long playes ſlacken both, and make us loath to worke againe. I will therefore retire, *beſeeching thee, my God, to pardon all the faults, which my fellowes and I have committed in this our ſport, both againſt thee and everie one of us. And becauſe in theſe playes, I have receiv'd no harme, whereas manie in the like games, loſe often their money by ill playing, their friends by cheates, miſtakes, quarrells; and their lims and lives by fighting; I heartily thanke thee, good God, for my preſent preſervation from all dangers, deceits and loſſes.*

His Bleſsing on the Meat.

1 *TAke, good Father, from theſe creatures all hurtfull qualities, bleſſe them for my nutriment, and whilſt I feed on them, let not my mouth ſin in exces,*

exces, my tongue in fooliſh and vaine talkes, my heart in ſinfull thoughts: but rather, Lord, make my conceits holie, my words grave, and my mouth ſober, through Chriſt thy Son my Redeemer.

2. *Lord, bleſſe theſe meates and drinke; that kindly they feed my bodie: bleſſe my bodie, that it be ſubject to the ſoule; and bleſſe my ſoule, with ſubmiſſion unto thy holie will, and obedience unto thy perfect Law.*

3. *The earth, O God, is full of thy riches; the ſea, of thy wonders. Both afford me my preſent meat, which I take as given by thee: and that I take it not in vaine, let thy hand bleſſe it for the food of my bodie, my bodie with ſobrietie, my ſoule with gratitude.*

4. Here is meat for the fleſh, but a periſhing meat for a corruptible fleſh: yet manie labor hard for it, not regarding that better meat, which endureth to everlaſting life. *Bleſſed Jeſus, give me this laſt, thy fleſh and bloud for the nutriment of my ſoule; the merits of thy life and death, thy holines and ſufferings, for my redemption and felicitie: then let this outward meat be bleſt by thee, for the ſtrength and health of my fleſh.*

5. *Bleſſe, O God, theſe things for my uſe, that by them my fleſh receive ſtrength, and for them my ſpirit give thee thankes. While I feed on them bodily, let my ſoule be fed with good thoughts, and with the words, which proceed from thy mouth.*

6. *O God,*

6. *O God, Creator of all things, and preſerver of men, in whoſe power it is to feed with little, or keep with nothing! give, I pray thee, give thy bleſſing to theſe few and courſe bits; that in the ſtrength of them I follow my affaires, not forgetting the duties, I owe thee.*

His Eating and Drinking.

1 NAturall heat is a wolfe in our breaſt, which daily conſumes us, unles we feed it with ſtrange fleſh. We need therefore eat twice, or thrice a day, either to hinder it from working upon us, or renew what it hath impair'd. *Lord, give me meat enough to keep nature in ſtrength; and grant, my ſtrength be ever ſpent for thy glorie, in vertuous exercices, and religious actions.*

2. Naturall heat is within us, as the fire in a lamp, which as it vaniſhes for want of oile; ſo it is quenched by too much. Moderate meat feeds our bodies, immoderate food deſtroyes them. *O Lord! either give me not too much meat, or let me have wiſdome, to take it in ſobrietie.*

3. Salt is the firſt diſh laid at meales, and the laſt taken from the board: for, 'tis of common uſe. No ſauce nor meat reliſh well without ſalt. Is not diſcretion the moderatrix of vertues much like it? No doubt, it is; for, without it they loſe their grace, yea (ſome ſay) their

their nature. *Lord, ſeaſon my heart with that ſalt, that I alwayes diſcerne good from ill, and now know what I need, for my juſt refection.*

4. This bread is good; yet had I ſweat in the ſowing, reaping, threſhing, grinding and baking of it, it ſhould (no doubt) better reliſh; for, the pleaſure purchaſt with paine is eſteem'd as things dearly bought. *As I am glad to have pleaſure; ſo let me, Lord, be willing to take paine, and bleſſe thou my labors, that eaſe doe ſucceed them.*

5. This bread is good: but doe thoſe unregarded and Sun-burnt husbandmen, by whoſe paines I have it, eat it ſo pure as I? Not ſo perhaps. Their Landlords have muzled their mouthes, and racking their livings, keep them like aſſes from cleane provender; ſo that as their oxen, though they turne the ground to ſow corn, yet muſt feed upon hay or ſtraw; ſo thoſe poore ſoules, notwithſtanding they ſow good wheat, muſt eat their bread made of barlie or rie. *Lord, pitie them, and be as courteous unto them, in bleſſing their ſoules with contentment, their bodies with health, and their goods with increaſe, as their Landlords are hard to them.*

6. Mans fleſh is fed with bread, and his ſoule with the word of God. The bread is converted into our ſubſtance, but the word unites us to God. *O Lord! give my ſtomach ſuf-*

 ficient

ficient heat, to digeſt well my meat; and give thy word vertue, to convert my ſoule into thee.

7. This drinke is good, and ſhall (doubtles) cheere up my heart, if I take it moderately; otherwiſe it ſhall dull my mind, and quite drowne my reaſon. Falſe meaſures are forbid. *Let me not then, O God, uſe them, in defrauding my fleſh by too ſhort ſizes, or oppreſſing it by too great.*

8. This ſallet, roots and fruits put me in mind of our Grandſires diet; for, they fed on ſuch things, and drunk but cold water, yet lived long: whereas we have diverſitie of cates, and live here ſo ſhort while, that even our old age is but their infancie. Sobrietie kept them in health, gluttonie fils us with infirmities. *Lord, teach me their vertue, and keep my ſoule from the vice of our time, and ſtaine of this nation, exces in meat and drinke. Let not my bellie be my God, my paunch my temple, the meat my devotions.*

9. Here is fleſh to feed fleſh. Theſe poore creatures have loſt their lives to maintaine mine. The flying birds, ſwimming fiſhes, creeping ſnailes, ſtrong oxe, quick hare, innocent ſheep, and ſimple dove cannot ſave their poore lives from men, but manie muſt die for one man. *O God! how bountifull art thou to me; how thankfull then ſhould I be unto thee? Thou haſt made all theſe things for me, and they feed me; and thou haſt made my ſelfe for thee; yet I will not ſerve thee.*

thee. Will I not? Then, gracious God, make me willing, and withall ſtrong, to bring my deſires to effect.

10. This meat is ſweet, but my mouth is now out of taſt; and ſo Gods Law is good, but my ſoule being corrupt doth not like it. A ſoure ſauce, or a faſt may ſharpen my ſtomach, and affliction recall my mind. *This I will not refuſe, when thou, O Lord, ſhall judge it expedient; but, good God, let not my ſoule faſt: take never thy holie ſp'rit from me, nor remove thy Goſpel from the place, where I live.*

11. I have here but courſe meat: yet I may think it delicat, if I compare it to my merit or appetit: for, what doe I deſerve of God, but to be ſtarv'd to death, as manie, not ſo bad as I? Yet he gives meat to preſerve life, and ſo good appetit, that a bit of ruſtie bakon, or diſh of beanes, may be to me as ſweet as a pheaſant to the Courtier. *Let it be ſo, my God. Give me an appetit according to my meat, or meat to my appetit: yet not for my merit, but for the dignitie of Chriſt, by whoſe riches relieve my povertie. Give me his graces, to ſupplie my want.*

12. This meat is of hard digeſtion, therefore I'le forbeare it. Here is another more tender, on which I'le make this meale. Juſt ſo doe I in my ſpirituall refection. Good motions of vertue are too hard for my weake ſtomach, but vicious allurements are dainties unto my

palate. But ſo I doe miſtake: for, what is harder then poiſon, which can never make good ſubſtance, but rather doth infect our bloud, and take away our lives? Vice and ſin are yet harder: for, they poiſon the ſoule; whereas vertue and grace doe make her grow fat, plump and faire. *O Lord! let me feed on ſuch meates: teach me vertue, fill me with grace.*

13. If I abound, I muſt not eat my morſell alone; but as Job, call the poore, fatherles and widow, whom God, who hath faſhion'd me in the wombe, hath made. *My God, give me the right heart of a man, to take compaſſion on my poore brethren, feed, clothe, warme, lodge, eaſe them, according to my meanes: and regard thou in thy mercie what I ſhall doe to them, by and for thee; by thy help, for thy ſake. O let it not be ſaid, that a man be worth a thouſand, ten thouſand, yea hundred thouſand, while thouſands want a piece of bread, a glaſſe of beare, a whole garment, a poore cottage, a hard bed to lie in: for, that man is not a right man, and he lies moſt baſely, if he doth call himſelfe Chriſtian. O let the rich conſider this, and ſo be wiſe.*

14. 'Tis time to leave eating; my bellie hath enough, and in reaſon can crave no more. If he does it, he ſhall but loſe his paine; for, 'tis better to riſe with appetit, nimble to follow my calling, then with a full ſtomach, which ſhould hinder my labor or ſtudie. *Now,*

Lord,

Lord, let me thanke thee for this good refection, and let my praiſes and prayers pierce the skies, and be receiv'd in thy preſence; and, good God, lay not to my charge the ſins, I have committed now.

His Grace after meales.

1 *MY bodie fed with thy creatures, and my ſoule with holie motions, give thee thankes, gracious God, for this great kindnes towards me. As thou art good to me, ſo will I be thankfull to thee: and when thou crown'ſt me with bleſſings both of plentie and pietie, I will returne thee praiſe, love and ſervice. Bleſſe thou my will, that it bring forth all theſe, and bleſſe likewiſe all men, with holie wils and good effects.*

2. *Thou haſt, O God, bountifully fed me, therefore I bleſſe thy Name, beſeeching thee, to give me grace, to ſpend my ſtrength in thy ſervice, and not waſt it in ſin and vice.*

3. *Having now eat, and being ſatisfi'd, I bleſſe thee, O Lord God, as thou command'ſt and well deſerv'ſt, for the good land, which thou haſt given this nation: for which, as for my ſelfe, I beg the grace of humble gratitude; that we forget thee not our free benefactor, but keep thy commandements.*

4. Love deſerves love. *What I have eat and drunke are tokens of thy love to me, O thou the ever loving God. Then grant, I returne love for love. O*

let my heart ever love thee, my eternall lover, my ſoule and tongue bleſſe thee, my loving preſerver, and liberall feeder.

5. *I thanke thee, gracious God, for this good refection, and beg of thee the continuation of thy care; that by thee I doe live in health, ſafetie and holines.*

6. Manie better then I, or rather not ſo bad as I, have not this meale been fed ſo well as I: *It is thy goodnes towards me, O God, the giver of good things: therefore my heart and lips thanke thee. Continue, Lord, thy bountie towards me; and grant I continue, or rather begin now, my gratitude to thee, in keeping thy holie ſtatutes.*

His Feaſting.

1 I Will call my friends to a feaſt, and be merrie with them: and that nothing trouble our mirth, I will not ſend for them, whoſe minds are divided, or ſhould ſtrive for the place. But what a wiſe worldling am I in this, and what a foole in better things? How doe God and Satan diſagree? yet I would daily receive them in my heart, by halting between both. But now, my ſoule, if the Lord be thy God, intertaine him alone, and ſhut the Devill out. *Come then, my God, come and enter into my heart, that it may be at reſt.*

2. I will provide ſuch things, as I know my friends

friends love: but I will looke, that none of them ſurfet with meats, exceed in drink, offend his God with oathes, the abſent with ſlanders, the preſent with flouts or quarrels, and the chaſt eares with lewd diſcourſes. *Look thou with me, O Lord; and let not my table be a ſnare either to my friends or my ſelfe.*

3. This is a table well furniſht: but doe I not ſit here, like that rich man in the Goſpel, finely clothed and faring well, whilſt manie Lazarus lie and crie at my gate? Not ſo I truſt; for I neither doe this daily, nor (thankes to God) eat greedily my meat. As for beggers, none muſt lie at my doore, in expectation of my crums: for, God forbid, I ſhould ſend the ſcraps of my table and trenchers to them, who in nature are as good as I, and in vertue and grace perhaps better. They ſhall have ſtore of good, cleane and well-dreſt meat, that their bowels bleſſe me. *Lord, pitie them, and accept that poore reliefe, I give them for thy ſake. And becauſe much talking and feaſting are never without ſin, forgive, good God, both theſe my friends and me our exces in words and diet, and the evill thoughts of our hearts.*

4. I am bid to a feaſt, and I purpoſe to goe, that I be merrie with my friends. But that mirth exceed no meaſure, and friendſhip wrong not my conſcience, *vouchſafe, O Lord, to come*

with me, and teach my ſoule the way to keep her ſelfe ſo warily, that I come in better, then I goe out.

5. I am bid to a feaſt, yet I will ſtay at home; for, ſome are bid likewiſe, whoſe companie may make me worſe. They are uſually drunke, then pick quarrell with their beſt friends. *Keep me, O Lord, from ſuch mens companies, leaſt they teach me their evill wayes.*

6. It is better to goe to burials, then to feaſts: for, there we have images of death before us, which draw our ſoules to ſad thoughts of diſſolution: and here we find muſick, paſtime, good cheere, which ſo ſweeten our lives, that we love them above meaſure. *But thou, O Lord! let not my ſoule be drawne away from the meditation of her aſſured end, to the deſire of longer life, then that, thou haſt appointed me.*

7. If burials make us thinke on death, why ſhould not feaſts repreſent us heaven? My bodie muſt be as that corps, laid in earth to feed wormes; and ſo my ſoule may be as merrie in heaven, as I am at a feaſt, yea thouſand times merrier. *Lord, let burials put me in mind of death, and let my feaſts be ſo full of innocent pleaſures; that my heart be on thoſe heavenlie joyes, thou haſt prepar'd for thine elect.*

8. When I goe to a feaſt Chriſt forbids me, to ſit in the higheſt place; and Solomon, to eat and drink firſt. The one ſhewes pride, the other

other greedines, which is likewiſe bewray'd by an eye rounding all the diſhes. I muſt then ſit and eat, according to my ſtate and need: If I doe more, I ſhall draw both envie and ſhame. *Let, ſweet Saviour, thy counſels take root in my heart, that by humilitie and ſobrietie, I pleaſe thee and all men.*

9. I goe to a Wedding, which is a divine inſtitution, grac'd with Chriſts preſence and firſt miracle. The ſame vouchſafe to be at this marriage, that as at ſuch celebration, he did change water into wine; ſo he turne all the croſſes and afflictions of theſe perſons into eaſe and conſolation. *Bleſſe them, good Lord, with ſincere love, united wits, prudent minds, ſober bodies, ſufficient meanes, vertuous children.*

10. This man hath ſpar'd no coſt, for here is varietie of meat; ſo that his gueſts may chuſe what they like beſt, as indeed I ſee, they doe all; for, they eat with good appetit: at which our feaſt-maker ſeemes to take great delight. God hath daily a greater feaſt, to which all men are call'd: but ſome refuſe to come, others come without cleane garments, the third ſort hath craſie ſtomachs, and the fourth eats his meat. *If I will not come, Lord, force me in: if I want the wedding garment; Lord, give it me: If my ſtomach is weake; Lord, ſtrengthen it; ſo that (to make good thy eternall election) I receive thy*

proffered

proffered grace of vocation, get health by justification, grow strong by sanctification, and after death be crown'd with glorious immortalitie.

11. I goe to a Baptisme, where before or after the Infant be baptiz'd, there is some meat and drinke, to shew the Parents joy, in the birth of their child. Indeed children are Gods blessing, and subjects of joy to their friends, when they take godlie courses. If not, they are causes of griefe, and breeders of sorrow. *O Lord! blesse this with such quietnes in its infancie, and honestie through all its age, that its parents rejoyce, and thou be glorifi'd in it.*

12. I am bid to a House-warming, and being willing to goe, I will send my meat before me, according to the custome of this countrie. *Have these new housholders invited thee likewise, O thou the Maker of heaven, and the builder of a strong house? If they have not; yet thou maist goe, and offer thy selfe unto them; for, both they and their house are thine: but if they have; then, Lord, be there betimes, and blesse their persons and dwelling. Make them prosper in all spirituall graces, corporall health, worldlie riches.*

His Fasting.

1 A Wise mans diet should be such, that as he should never feast with exces; so neither

neither ſhould he need faſting: but fooles, who glut themſelves with meat, when they have it plentifully, muſt ſometimes faſt, leaſt they be ſick; or being ſick, to recover their health. *Make me, O Lord, ſo wiſe and temperate; that I never need ſuch faſting.*

This and the five next are grounded on the Verſe: *Abſtinet ager, egans, cupidus, gula, ſimia, virtus.*

2. Who hath no meat muſt faſt; but if his want proceeds from his riot, not from juſt povertie, then his faſt is the more tedious. *Lord, keep me from this faſt. Give me meanes enough to buy meat, and wit enough to rule my meanes, and eat my meat.*

3. The Covetous man faſts, becauſe he loves his coine, better then his bellie, which he pinches in youthlie age, leaſt he ſhould want in his old dayes: and in that he is as fooliſh, as he who dies for feare of death. *Keep me, O God, from ſuch folie. Let me give nature preſent need, and ſoberly provide for her future neceſſities.*

4. Gluttons doe likewiſe faſt, to have better appetits, and ſo their meat may the better reliſh. Then they fall to't, as the wolfe to her prey. Senſualitie is the aime of all their actions, and voluptie their paradiſe. *Let not, Lord, my ſoule be like theirs, taken with the love of the fleſh, and buſie to fulfill her luſt; ſeeing, her end is corruption, and her deſert eternall damnation.*

5. Hypocrites faſt, to cloak their wicked-

nes,

nes, and ſo deceive their well meaning neighbours. So they pray long, to ſhew their zeale, whilſt they deviſe, how they may deceive their beſt friends. Such faſt is but a ſacrifice to their father the Devill. *From whoſe power, workes and members, good Lord, deliver me.*

6. There is a faſt which vertue bids; and that is both meaſure in meats, and abſtinence from vice. So good mens lives are continuall faſtings; for, they never exceed in the firſt, nor give themſelves to the ſecond. Such faſt is pleaſant unto God: for, his eyes love a ſober fleſh, and a pure mind. *O Lord! make me ſuch, as thou lov'ſt. Let me avoid exces in meats, and keep me from vicious humors, and all ſinfull actions.*

7. There is another vertuous faſt, which is when the ſoule ſees, the fleſh hath got the ſtart on her, and defil'd her immortall ſubſtance, by her lewd affections, then ſhe cuts ſhort her allowance, till ſhe be brought under againe. This faſt is likewiſe pleaſant unto God, and of great uſe 'mongſt godlie men. Yet, as preſervatives are better then purgations, *ſo let me, Lord, uſe this faſting, before the fleſh rebell, and wound the ſoule to death.*

8. This is a faſting day. My good Mother the Church knowing, all her children breake Gods and Natures lawes, hath in her tender love found remedies for their diſeaſe. She hath

ſet times to faſt, that by humiliation of the ſoule, and puniſhment of the fleſh, they recover what they have loſt by pride and greedines. *Lord, give me grace to heare my mothers inſtructions, and not forſake her law.*

9. Healthie men need no Phyſician, and lawes are not made for the juſt. The Church ordaines faſting to them, whoſe heat of bloud, and fulnes of humors hinder the ſoules godlie functions. If I am one of them, I will obſerve her preſcriptions; but if without ſelfe love I ſee, my fleſh needs rather cheriſhing then chaſtening, I will not faſt to day; for, I know, my Mother meanes not to deſtroy my nature, but to tame my ſenſualitie. *O God! let me know mine owne ſtrength, to eat and faſt as need requires.*

10. I know, faſting is good, when it is obſerv'd in humilitie, to ſhew ſorrow for ſinne, weane the fleſh from all luſt, See the Table of my Catechiſme, at the word *Faſting*. mortifie the whole man: yet I dare not by an exces of Rhetorique call it the root of grace, nor by pride eſteem it meritorious; for neither meat, nor want of meat commends us unto God. It is enough that it be good and pleaſant unto God, but 'twere too much, it ſhould make my God my debtor. *O Lord, accept my faſt, and as thou lik'ſt it, reward it; yet not as 'tis my worke, but thine owne gift.*

11. Whoſoever waſhes away his ſpots, la-

bors

bors in vaine, if preſently he gets others; and he, who faſts for ſin, doth loſe his paine, if willingly he ſin againe: therefore, my ſoule, put on a ſtrong reſolution, to flie henceforth from the leſt ſin, as from a greedie wolfe. *And thou, good God, let thy grace ſtrengthen me, that ſin reigne not in me.*

In Civill Warres.

12. The ſword is drawne upon our Land, and we, who hitherto have liv'd ſecure from hoſtile invaſion, are falne amongſt our ſelves unto a wofull diviſion. What is the cauſe of this, but our unthankfulnes to our common Maker, who hath ſo long bleſt us with peace? Now by what meanes can we remove this threatning ill, but by a ſpeedie repentance? O then, my ſoule, enter into thy ſelfe, take a full view of thy grievous offences, and unfainedly mourne for them, faſt for them, and from them, and in this wiſe beg for mercie from God, before the hie throne of his grace. *See the prayer, in the Yearlie Devotion.*

In Forrain Warres.

13. We heare rumors of warre, which the more affright us, becauſe we have enjoy'd a ſweet and plenteous peace. Both fire and ſword have raged long amongſt our poore neighbors,

and

and now begin to glimmer in our eyes, and make our hearts pant in our breasts. What shall we doe to save our selves? Seek out the cause of all these jarres, and in the beginning cut it off. Is sin the cause of them? O then, my soule, away with it. Remove it by detestation, vent it by confession, wash it with teares, drie it up with hunger, and by frequent and fervent pray'rs trie to asswage thy Gods anger. *See the prayer in the Yearlie Devotion.*

In time of Famine.

14. Those begin to lack bread, whose dogs would hardly eat it drie. Now our exces should doe us good, if we in this necessitie had our past superfluitie. But wishes are to no purpose, but to increase our paines, and the remembrance of our past abundance doth but adde sorrow to our want. O cursed sin, what evils dost thou cause? By thee these are even readie to starve, for whose sake this great world was made. Base gluttonie, how manie dost thou kill? Now we must fast, because we have eat all, and we may fast till death, before God accept our fasting; for, it is forc't, and he regards but willing sacrifices. Then I will force my selfe to approve this constrained abstinence, that it may please my Lord, and with anguish of heart, for my past villanies, beg of

his

his grace remiſſion of my ſins, and my dailie bread, in theſe words. *See the Yearlie Devotion.*

In time of Plague.

15. God hath ſent his plague on our Land, and his ſervant our King hath proclaimed a faſt. Surely I will keep it, as well as I am able: that is, I will forbeare all meat, till my bellie cries for hunger; and becauſe that's but little in the ſight of the Lord, I will abſtaine from all lawfull pleaſures and delightfull paſtimes, much more from ſin and tranſgreſſion: then I will ſtudie to doe good, and with an humble mind proſtrate my ſelfe before my God, and earneſtly intreat him thus. *See the Yearlie Devotion.*

His Abſtinence.

1 AS abſtinence is a forbearance from meat and drinke for the correction of the fleſh, it is a religious faſting: but as it is a refraining from fleſh and certaine other meats; then 'tis a civill ordinance, or a voluntarie penance: for, the Church forbids us no meat, but leaves them all to our diſcreet and ſober uſe. *Let me not, Lord, abuſe my libertie, for an occaſion to the fleſh; but give me grace, to forbeare all thoſe meats, which either feed my luſt, or the Prince allowes not.*

2. The'

2. The Church is an indulgent Mother, who, following her Husbands ſteps, gives free leave unto her children, to eat of everie thing, which God hath made: yet Princes ſeeing, all beaſts and fowles ſhould be ſhortly devour'd by us, and drown'd in our greedie bellies, have for certaine dayes and times forbid all fleſh, to preſerve young cattle, and bring fiſh in requeſt. *Suffer me not, O Lord, to take my Mothers indulgence for a pretext to deſpiſe my Governours lawes.*

3. If when I faſt, I doe abſtaine from fleſh, and feed upon daintjes, what faſt is that? It is rather a Gluttons feaſt. And if I faſt till night, then glut my ſelfe with meat, what availeth my abſtinence? Yet theſe paſſe for cuſtome, the firſt amongſt our pretended Catholicks, and the ſecond among too many Proteſtants. *Keep me, O God, from both errors. Grant that after my faſt I feed ſoberly on thoſe meats, which content my nature, and tickle not ſenſualitie.*

4. The beſt abſtinence of all is to have a conſtant diet, both for meaſure and time, avoid varietie and ſuperfluitie either of fleſh or fiſh, of wine or beere. Happie is he, who keeps ſuch abſtinence; for ſo with Gods bleſſing his fleſh ſhall be healthie and ſtrong, his mind ſubtile, his heart light and merrie, his counſels wiſe, his thoughts chaſt and holie. *O God!*

teach me such abstinence, and blesse it with these sweet effects.

5. Abstinence was the triall of Adams obedience, and if he had forborne a tree, his posteritie had been blest. All our sorrowes come from a bit, whose soure relish sets all his childrens teeth on edge. *O Lord! put me ever in mind of the cause of my Parents fall; that my soule be warie of the like tentations.*

6. Christ being hungrie was tempted to eat bread; whence I doe learne, that it is not the qualitie of the meat, which makes us guiltie before God, but the greedines of the mind. A weake stomach may eat dainties without offence, whilst others lose their soules for pork, as Esau sold his birth-right for Jacobs red pottage. *Blesse me, O Lord, with a temperate mind, to eat for need, and not for voluptie; drinke to quench thirst, not to stirre lust.*

7. Here is a Catholique, at least so pretended, whose conscience being weak, and his understanding darkened, he thinkes that on this day, it is a great sin to eat flesh. Shall I then forbeare it, and so forgoe the libertie, by which Christ made me free? Yes, for otherwise my libertie should become a stumbling-block to him, for whom the same Christ perhaps dy'd; and so may convert him: for either he will eat flesh with me, against his own conscience;

ſcience; or judge hard of me, againſt charitie. Woe unto him, through whom offences come. *Then, Lord, let me never doe that, which gives offence to anie man, unles it be juſt and needfull; but grant, that for my neighbours ſake I forbeare that, which he diſlikes, and I can lawfully omit.*

8. My faſt ſhould be the poore mans feaſt, and my abſtinence his abundance. Let then now his emptie bellie be fill'd with that, which my almoſt full guts need not: then let me adde prayers to both; and I beleeve, the Lord will regard them, and be gracious to me. *Increaſe my faith, O God, and receive this my ſacrifice of abſtinence, almes and prayer.*

His Gaines.

1 WE are all by nature much deſirous of Gaine, as a help againſt want. And could our hearts but reſt content, when we have got enough, to give the fleſh what ſhe juſtly requires, our profits ſhould ſeem great; whereas for new deſires of increaſing our goods, we cannot ſavour the ſweetnes of what we have alreadie got. *Bleſſe my labors, O Lord, that Gaine may attend them, and let my mind be ſatisfi'd with moderate profits.*

2. My meanes increaſe, and I adde daily to my ſtore, and which comforts me much, what

I have is well got. So I may call it mine, and enjoy it as a bleſſing of God, and the fruit of mine owne labors. *As by thy help, moſt gracious Lord, I get whereby to live; ſo bleſſe my gaines, that both they content me, and paſſe from me to my poſteritie.*

3. Filthie lucres and ill gaines are forbid; for, they breed but ſorrow, remorſe and feares. Whoſoever injuſtly gets, can build no aſſurance on his riches, but ſtill looks when they ſhall away. That which rapine gathers, revelling doth diſperſe, theeves rob, fire burnes, winds tumble downe, flouds ſweep away. Then, God forbid, I ſhould grow rich by wicked meanes. *O Lord! let never my heart deſire baſe profits, my tongue beg injuſt things, my hands take what's not mine.*

4. I am wealthie, but is all this wealth mine? Am I quite out of debt? Have my workmen their hire, my ſervants their whole wages, the poore my charitie; or is here anie thing brought in by plunder or theft, deceit or extortion? If it be ſo, I'le caſt it out: yea even now without further delay its owner ſhall have it, with full ſatisfaction of the loſſes, he hath receiv'd by my injuſt detention of his goods. *Behold, Lord, my reſolution: help me in the execution of it, and forgive me the wrong, I have done unto my brethren.*

5. Our

5. Our day is the antipodes their night; for whilſt the Sunne ſhines in our horizon, theirs remaines in darknes. So my gaines are other mens loſſes; for, what comes unto me, goes away from others. *Is not, O God, the world big enough for all men? Doubtles it is, if its diviſion were well made: but whilſt ſome have too much, others muſt want: yet he, who hath leſt, hath enough, if he can rule deſire. Lord, give poore men contented hearts, and rich perſons bountifull hands.*

6. Who makes haſt to be rich, ſhall neither be innocent, nor content: for, he muſt meet with manie great tentations and difficulties; tentations, to tranſgreſſe the rules of juſtice or of charitie; difficulties, to get and preſerve his riches. O that God would give me a wiſe moderation, to ſeek and enjoy his earthlie bleſſings, without guile or too much moleſtation! *Thou maiſt give this, my Lord; and this I beg of thee.*

7. I thinke, that as raine is then beſt, when it falls by drops, not by ſtreames; ſo gaine, coming by little and little, is like to doe more good, then if it ſhould come all at once. An inheritance may be gotten haſtily, but the end thereof ſhall not be bleſt; either becauſe 'tis got unlawfully, or with ſuch eaſe, that we regard it not, and ſo ſpend it with the ſame haſt, 'tis come. *Lord, give me thy worldlie bleſſings, as they may doe me the more good, and let me not labor*

to grow rich too ſoone; leaſt the love of money (that bitter root of all evill) pierce my heart with manie ſorrowes.

8. The bleſſing of the Lord makes rich, and he addes no ſorrow with it. O bleſt riches without ſorrow! O then deſirable bleſſing, which gives riches without ſorrow! *Let me have this bleſſing, O God; let me expect riches of thee. I am a ſtranger before thee, yea in this Land, a poore man without friends or anie human help: yet I feare not much want, although I feel ſome alreadie; becauſe I know, riches and honor come of thee, and thou reign'ſt over all. The earth is thine, heaven is thine. O how then can I feare? If men forſake me, cannot Crowes help me? If I can have no part in the fruits of the earth, cannot heaven raine a little Manna, or a wind bring me quailes? This may be done, and if it be not done, let thy bleſſing make me rich in patience.*

9. Gold and ſilver are but earthlie, knowledge ſurpaſſes both, and wiſdome is before riches. I have this day read a good book, heard a daintie Sermon, receiv'd a godlie inſtruction. And as this is greater gaine then fine gold and rubies; *ſo I more earneſtly thank thee, O God, the giver of good things, for this thy favor to my ſoule, then if thou haſt increas'd my worldlie ſtore. Let me, O Lord, never loſe that, which I have got this day; but keep it ſtill in my memorie, and grant, I make good uſe of it.*

10. My

10. My brother hath this day treſpaſſed againſt me, or in my preſence againſt God, and I with a meek ſp'rit have ſhew'd him his fault; ſo that he hath heard me, and will (as I beleeve) be warie to commit either it, or the like. Is not this a great gaine? *Lord, take the greateſt ſhare in it; for, it was by thy grace, that my admonition hath been by him received in good part. Grant, I continue this good courſe, to correct gently my brethren; and grant likewiſe, others deale ſo with me, when I forget mine owne dutie.*

11. I have this day won a ſoule unto God. He was (poore man) in the wrong way, bred in error, taught ſtrange doctrine, ſuckled with an ill milke; but I, with ſtrong reaſons and gentle perſuaſions, have made him ſee the dangers of his opinion, and withall renounce it. Is not this a great gaine? Doubtles it is. *O then, good Lord, receive now the glorie of it: for, 'tis thy hand, which hath delivered his ſoule out of the Devils ſnare, and it is by thy grace, that he hath acknowledg'd thy truth.*

12. Ill gaines are worſe then loſſes. I might have had friends, wealth and honors, had I been willing to forſake Chriſt, or at leaſt give him ſome fellowes; but what things were gaine unto me, thoſe I eſteemed loſſe for Chriſt. *Chriſt, the Son of the living God! let me*

ever adhere to thee, and count all things but dung; that I may win thee, my Lord and my God.

His Losses.

1 AS we love gaine, so we feare losse, yea this is more sensible: yet if we consider, that all things are here under change, we will patiently beare our losses. There is no man, who alwaies gains. Why then should I look to get still, and not let go sometimes? *O Lord! let me never refuse what's common to all men. Make me as patient in my losses, as I am joyfull in my gaines.*

2. The Sea receives and casts waters, the Moone gets and loses her light, and so doe I my goods. I had more this morning, then I have now: yet let that passe, it may returne againe. My comfort is, that I am not lost with my meanes. Skin for skin, yea all, I have, will I freely give for my life. *Blesse it, O Lord, with vertue, length and health; and doe what thou wilt with my wealth: yea if it be thy blessed will, to touch my bones and flesh, I resigne my life unto thee: onely save my soule.*

3. Although my goods be stolne by theeves, or burnt by fire; my houses be blowne by the wind, and my children and friends wrapt in their ruine; yet by Gods grace, I will with

Job

Job fall on the ground, and worſhipping that Lord, who hath given and taken away, bleſſe his name in my loſſes, with a heart as patient as he himſelfe ſhall give. *Give it, O God, give it ſo good, that it pleaſe thee, an honeſt and religious heart.*

4. Plunderers have been here; either little or nothing is left me, for a long ſubſiſtence, unles God aſſiſt me. Him therefore I implore, before whom I humbly confeſſe, my ſins deſerve theſe and greater loſſes: yet from whom I hope ſome ſpeedie reliefe. *Regard, O Lord, my confeſſion, and let me not be fruſtrat in my hope.*

5. My eſtate is like to be ſequeſtred, becauſe I adhere not to this partie: and I cleave not to it, for anie privat ends of honor or profit, which I have or expect from the other; but becauſe my * conſcience tells me, right ſtands not with this ſide, and this ſide ſtands not for Gods truth. *If it be ſo as I conceive, O Lord, convert or withſtand theſe, who violate our rights, infringe our libertie, ſuppreſſe thy truth; and ſuffer them not to plunder my goods, incroach on my eſtate, afflict, captivate my perſon: or if they have done theſe, or ſome of theſe, incline, compell their hearts to a ſpeedie ſatisfaction. But if this partie be indeed for thy truth and our good, and thou approv'ſt their warre, let me (I pray thee) know their*

* I ſuppoſe, that no wiſe and pious man, whether Royaliſt or Parliamentier, ſhall except againſt this, but rather approve it, as convenient for both, in their ſeverall lights, and for anie perſon in other civill commotions.

their ground, that my heart be with them; and ſo let them aſſiſt, not ruine me.

6. I have loſt all, and now muſt work hard, beg or ſtarve. But what work can I doe, having learnt no trade in my youth, or being weak by age? And muſt I beg, who have reliev'd beggers? Or muſt I ſtarve, while oppreſſors are fully fed with my good meat and drinke; with my poultrie, ſheep and oxen; with the corne of my fields? *All theſe are juſt with thee, O God. Thou maiſt, in equitie, call me to hard labor, for my long idlenes; lead me from doore to doore, to humble my proud heart; and ſtarve me, for my paſt exces. If thou doſt ſo, thy name be prais'd: yet I pray thee, not to doe ſo; but in compaſſion to ſpare me, and give me meanes againe, to live ſweetly and holily.*

7. My loſſe is great, therefore my cares ſhall be the leſſe. My truſt was perhaps in my goods, and my riches made me too proud: leaſt therefore my meanes ſhould loſe me, God hath made me loſe them: for although they be ſnatcht from me by violence and injuſt meanes, or loſt through mine owne negligence; yet God had a hand in the loſſe, to order it to his glorie, and my greater profit, unles by fooliſh impatience, I goe about to withſtand it. *Let me, O Lord, never doe ſo: but grant, that in all things I conforme my will unto thine.*

8. It

8. It is ingratitude, to forget that, which is given, and remember what is taken away. In that I loſe, I ſee, that God deales far better with me, then with manie thouſands, who have nothing to loſe; whereas my loſſe ſhewes, that I had ſomething. Therefore in ſtead of murmuring at my damage, I will thanke God for the fruition of thoſe things, which I have loſt this day. *Good Lord, receive my thankes, and give me another bleſſing, for that, thou haſt taken from me.*

9. What I have loſt may doe good unto another. I was (belike) hard-hearted to the poore, an injuſt ſteward of my meanes; and therefore God hath taken that from me, which I kept from his poore members. If it be ſo, my heart followes my loſſe, to wiſh the finder of my purſe or goods, a much good doe them him; *beſeeching thee, my God, to give that perſon grace, to make that uſe of them, which I had made, had I been wiſe: yet firſt, to make inquiſition of the owner, as he's oblig'd to doe.*

10. I was yeſterday in good health, but now either by ill orders in diet or exercice, or by Gods owne viſitation I am not as I was; for, I feele my ſelfe ſick: and ſo my health (the ſweeteſt ſauce of life) is loſt. *But thou, my God, in whoſe hands are health and ſicknes, vouchſafe now to remove my paine; then give me grace to be*

thankfull

thankfull to thee, for the recoverie of my health, and hereafter avoid all ſuch cauſes of diſtemper.

11. I have this day loſt a friend by wrangling. Is not that a great loſſe? Yes, and ſo great, that ere the Sun be ſet, I'le trie, whether I can win him againe. He is not worthie to have friends, who can ſuffer no injurie, nor beare a frowne, or a hard word from them. Whether he be loſt by my fault, or his owne, I weigh not much: but by my gentlenes I will blow up that fire, which is halfe extinguiſht. *Help me, good Lord, and as thou lov'ſt union; ſo let thy ſpirit make up this.*

12. I was this day in the companie of a man, whoſe modeſt eares would heare no fooliſh and lewd talkes, whoſe tongue could neither ſweare nor ſlander, and whoſe carriage was both ſober and religious. But I, like a Devill incarnat, have made him bluſh at his godlie diſpoſition, perſuaded him to quaffe, ſweare and ſwagger, and taught him to howle when others yell, and imitate my rude faſhions: and ſo by my converſation he hath loſt his vertue, and with vertue the glorious life of his immortall ſoule. Is not this a great loſſe? Shall not my ſoule anſwer for his? *Then, O good God, forgive me this great wickednes, and give me grace to reclaime him ſpeedily, by a contrarie behaviour; and by weightie reaſons ſhew him the great danger,*

danger, both he and I are in, unles we forſake ſuch ill courſes.

13. Goods, health and friends may be recov'red being loſt; time is not ſo: for, its loſſe is irreparable. What therefore ſhall I doe, ſince I have loſt this day, which God had given me to beg mercie for my time paſt; grace for the preſent, glorie for the future? I cannot recall it; yet I will (as St. Paul counſels) redeem it: that is, the leſſe I have done to day, the more will I doe to morrow. I have loitered to day, then to morrow I'le up ſooner then my cuſtome, and worke harder, and pray longer, then I am us'd to doe. *Grant, good Lord, I doe ſo, and pardoning my idlenes, give grace to walke circumſpectly, redeeming the ſeaſon.*

14. If the loſſe of time be irreparable, what is that of the ſoule? Not onely irreparable, but alſo incomparable. The gaine of the whole world is nothing to that loſſe. *O then, my God, make me watch over this treaſure, carefull to preſerve this Jewell. Let me not loſe it through ignorance or negligence; not give it for pleaſure; not ſell it for honor, riches, or anie other conſideration.*

His Spending and Saving.

1 FRugalitie is a vertue between prodigalitie and avarice, which teaches man to keep

keep his owne, or to beſtow it well: avoid profuſe expence in his buildings, diet, attire; love and ſeek needfull things, and not regard ſuperfluous. *Let, Lord, this vertue tutour me, that diſcreetly I diſpoſe of my meanes, to my preſent comfort and future occaſions.*

2. It is the gift of God to take our ſhare in our riches, and rejoyce in our owne labor: yet our ſhare muſt be moderat, and our joy ſuch, as may laſt long. We muſt neither ſpend by riot, nor ſave by avarice: but (as our countrie Proverb ſaith) Let's cut our coat, according to our cloth. *Lord, give me wiſdome to doe ſo. Let me fill my bellie, and cover my back in ſuch ſort; that I want not meat for the firſt, nor clothes for the ſecond.*

3. Wealth without wiſdome breeds ſorrow; for, ſome ſpend it ſo laviſhly, that it is quickly gone; then thoſe muſt faſt, whoſe daylie meales were feaſts; and in their rags you may ſee the Proverb woven,

Choice food and coſtlie fare
Make the back parts goe bare.

Others contrariwiſe ſave it with ſuch covetouſnes, that they receive no good of it, but by a frequent ſight. *Teach me, O Lord, frugalitie, and let me both hate prodigalitie, and loath covetouſnes.*

4. When Chriſt forbids the care of the morrow,

row, he doth not blame moderate proviſion of neceſſarie things; but buſie and diſtruſtfull thoughts: for, he himſelfe commanded his Diſciples to gather the fragments, which did remaine of his miraculous banquet, and alſo beg of his Father their daylie bread. We may then lawfully lay up in ſtore for the next yeare what we ſave out of this. Onely let not the poore, our ſervants, friends, (much leſſe our owne bodies) challenge for theirs our proviſion. *Let me, O God, forbeare what thou forbid'ſt, and doe what thou command'ſt. Let neither carking care of the future trouble my braines by day, and hinder my night ſleep; nor ſloth keep me from providing in hot Summer, what I may need in cold Winter.*

5. Should the Schoole-miſtres of the ſluggard ſtay till Winter, to make her proviſion, her death might make her ſee her fault: for, in vaine is that ſought at laſt, which was not got, or ſpar'd at firſt. That little Ant gathers betimes her ſtore, and though ſhe bring but graine by graine: yet ſhe brings enough for her need. *So grant, my God, I doe begin to ſave in youth (the fitteſt time to get) what I ſhall want in my old age (a time to loſe or ſpend) and gather by degrees, and from my preſent overplus, what may ſerve me, when the harveſt is paſt.*

6. If my living be worth but twentie pounds,

pounds, ſhall I live as one of fourtie? Then that's the way unto the hoſpitall, the gaole, and perhaps the gallowes. But if God hath bleſt me with three hundred a yeare, ſhall I live as one of twentie, to keep the reſt for my children, if yet I have anie? Then I'le be firſt aſſur'd, they ſhall likewiſe live at my rate; for, they are not better then I. Yet what folie ſhould be both mine and theirs, to tye, and be ty'd to ſuch condition? Doth God give me riches, and not the pow'r to eat of them? Then I am ſick of an evill diſeaſe. No, no: if I am worth but twentie pounds, I will be ſo frugall, that they ſhall keep me well, without eating my corne in graſſe, and being on my neighbours ſcore. But if my meanes come to hundreds, I will not feed as my tenants, nor be clothed as a Yeoman. I'le ſave ſomething for a deare yeare, and my childrens portions; and with the reſt keep ſuch a houſe, that my Hall ſhall not mock beggers. My neighbours ſhall taſt of my meat, drink of my beere, and freely borrow my money. My wooll ſhall clothe naked perſons, my fire warme them, my meat feed them, my barnes, or better roome lodge them. *Lord, give me grace to doe as I purpoſe. If thou bleſſe me but with ſmall meanes, give me wit to uſe them ſo well, that they may ſuffice me: and if thou give me wealth and ſtore, teach me frugalitie, to*

ſpend

ſpend what is needfull to me, and helpfull to others; then ſave the reſt.

His Giving and Taking.

1 ALl things in the world give and take; give by inclination, take through neceſſitie. Heavens powre downe their influence, and the earth receives it. That's naturall to them, and neceſſarie unto this. From the hie God, to the loweſt creature, there is continuall giving and taking. Onely ſome men would freely take alwayes, and never give; and in that they ſhew themſelves bad citizens in this great common-wealth. *Lord, let me not be one of them. As I love to receive, ſo let me be willing to give both unto thee and thy creatures.*

2. There is one God, by whoſe gift all things are, and who, as he's alwayes giving, ſo he would ſtill receive. He gives being, and what belongs to it; yet he deſires but obedience and praiſe: and that he hath freely of all his creatures, except man. Of man chiefly God would have both, not becauſe he needs them (for in that we may ſee and ſay, he is our God, that he hath no need of our goods) but for mans owne profit: for, as this being is but little conſiderable, unles we obtaine another, which be happie and perpetuall, and that we can ne-

ver obtaine, unles we praiſe and obey him, whoſe moſt free gift it is, he deſires of us theſe two things, that he may give us his glorie. *O God, grant, I willingly give thee theſe. Let me praiſe thy great Name, obey thy holie will, and in all things ſeeke to pleaſe thee: then let thy glorious Kingdome come.*

3. The husbandman hath not ſo much right, to expect from his field what he hath ſowne in it, as our God hath to look from us the ſervice, we owe him: for, after the ploughman hath caſt his ſeed into the ground and covered it, he does nothing more to make it grow: then he receives farre more then he hath ſowne; whereas God ſowes in us the ſeeds and fruits, which he expects from us, waters them with his former and later raine, gives them their growth, and brings them to maturitie. So then God is the firſt giver to me: yea ſuch giver, that I can give him nothing, but what I have receiv'd of him. Yet if I give him that willingly, he doth thanke me, and confeſſe himſelfe my debtor. *O gracious God! who would not give thee what is thine, and ſo have thee ingaged by vertue of thy promiſes? Here is, my God, the beſt thing, I can give, even my whole perſon. Lord, make it ſuch, that the gift may pleaſe thee.*

4. After I have given to God what I have received

received of him, my ſoule muſt have my ſecond almes; for ſhe's a giver too. By her I grow, feele, underſtand: therefore I'le beſtow this on her: ſhe ſhall be my darling and better part; ſhall rule this wanton fleſh; take the beſt of my time for her noble functions of meditation and prayer. *Mercifull God! let me never revoke this gift, but help my ſoule to enjoy it, without oppoſition.*

5. My bodie ſhall have ſomething too; for it gives both delight and knowledge to my ſoul with the uſe of its ſenſes. If that be a faithfull ſervant, this muſt be a kind dame. Then it ſhall have good meat and drinke, warme and decent garments, good reſt, and not too much labor. *Lord, give me meanes and wit to afford my fleſh kind uſage; and grant, it abuſe not my gentlenes, and by my goodnes receive harme.*

6. I have from my parents this viſible ſubſtance, and beſides, I have had of them manie prayers, inſtructions, corrections and helps. So I am greatly in their debt, and thus I will indeavour to pay them. I will ſo live, that their griefe ſhall be turn'd to joy, their killing feares into comforting aſſurance; and their care into eaſe. *O God, grant, I doe ſo. Let me honor, love, ſerve, obey, help them, as thou comman'dſt, and they deſerve; and bleſſe them, my good*

Lord, with faithfull ſoules, healthie bodies, honorable names, and moderat riches.

7. My wife doth give me help, my child comfort, and my ſervant ſervice: therefore as I take, I will give. The firſt ſhall have my love, the ſecond good counſels and carefull inſtruction, and both my meanes, when I am dead; and whilſt I live, ſhall enjoy them with ſobrietie, as my ſelfe. As for the laſt, his wages ſhall be paid quarterly, and ſomething more giv'n him. Certainly, he ſhall feel my heat before ſtrangers, and quench his thirſt at my fountaine, if I can ſpare of my water. *Good Lord, ſo bleſſe us all, that we cheerfully give and take, according to our pow'r. So ſhall we live content, not as manie, but as one ſoule.*

8. Kings give, and muſt receive. They give libertie, counſels, examples to ſerve God, praiſe to good workes, terror to the evill. They are the fathers of their countrie, the protectors of their ſubjects, ſupporters of the weak, exalters of lowlie perſons, ſupplanters of the proud. They muſt then receive great honor, faithfull ſervice, liberall, valiant helps. *Thou King of kings, & Lord of lords, make all Kings and Governors ſuch; and aſſiſt their ſubjects, in the voluntarie diſcharge of theſe and all other duties.*

9. The Miniſters of Chriſt are magnifique givers;

givers; ſith they give that, which is more precious then rubies, the ſaving knowledge of our God. How liberall then muſt we be to them, that they want not the leſt commoditie? Let not the fees or honors of Phyſicians or Lawyers exceed theirs, otherwiſe we declare, that our bodies and goods are our principall care. *Make me, O God, ſo judicious, ſo religious; that I greatly honor, liberally maintaine the ſtewards of thy myſteries, eſteeming beautifull the feet of thoſe bleſt men, who bring glad tidings of good things, preach the Goſpel of peace.*

10. Some perſons may be eſteem'd Miniſters of Chriſt and his Church, although they want uſuall ordination. Such are all thoſe, who on all occaſions inſtruct, exhort and reprove their brethren, in the ſpirit of Chriſt. And ſuch again are thoſe, whoſe loving hearts vent forth their zeale, in their pious writings, for the good of the Church. Such deſerve our regard, and ſhould find us alwayes willing, to manifeſt our gratitude to God and them, by the ſweet fruits of faith and love, encouraging them in their commendable wayes, by all the helps, which we can afford, and they want. *So, my Lord, grant, I doe, according to my pow'r. O let me not denie my worldlie goods to thoſe, who ſpend themſelves for me, for my eternall happines; and let all men be affected with the ſame mind, as they*

and I: as they, to manifeſt thy truth; as I, to regard their holie labor.

11. My friend gives me counſels in buſines, conſolation in affliction, delight by his converſation, and help with his goods in my want. *Let him, my God, receive the like of me, as occaſion ſhall ſerve: make me as faithfull and helpfull to him, as I find him to me.*

12. There are ſome men 'mongſt us, whoſe penurie is great, and the greater, becauſe their generoſitie permits them not mendicitie. Such are decay'd Gentlemen, Merchants and others once rich. Such muſt not be forgot, but remembred in our ſecret and Chriſtian almes, chiefly if they be perſons of honor, as well for vertue as for bloud, as well for preſent pietie, as for their paſt plentie. *Help them, good God, and let me and all honeſt men prevent their pray'rs, by our voluntarie reliefe.*

13. There are againe ſome men 'mongſt us, who having had houſes by the hundred, fathers, mothers, brothers and ſiſters by thouſands, are (for Chriſts ſake) depriv'd of all; honorable perſons, where the Pope is ador'd; moſt religious, where religion is made ſuperſtition. Shall theſe have no regard 'mongſt us, who have in deed, or in pretext ſo much Chriſtianitie? Shall they be forc't to ſerve, ſtarve, or flie back to their Monaſteries, as miſtruſting upon

upon their converſion, the ſinceritie of our faith, for want of charitie? No, no: this muſt not be. They muſt be embrac'd and honor'd; and if they want, maintain'd; leaſt Gods ſpirit be griev'd in them, and his light burden ſeem grievous to them. Yet we muſt wiſely obſerve them, till their holie converſation and long perſeverance have ſeal'd to us their converſion. Then they muſt be moſt deare to us, not as ſtrangers, but members of the ſame bodie. Then they muſt be ſo welcome to us all, ſo gladly admitted into our houſes, that they may not miſſe theirs. So ſhall we weaken the Popes Sect, and fortifie the Church of Chriſt. *So let it be, O thou great Shepherd of the ſheep. Call thoſe to us, who like wolves will devoure thy flocke; and being come, grant, they find us loving to them, carefull of them, not being inferior in policie and charitie unto the children of this world, who have penſions, houſes, honors for them, who forſake thy truth and our Church.*

14. There is one, who ſhall take of me, though he give me nothing, unles it be injurious words, ſoure lookes, bitter curſes, ill termes. He is my ſworne enemie; yet I wil never uſe him ſo. I'le pray for him. I'le doe him good, and if he ſtumble before me, I will not tread on him; but be the firſt to help him up. Shall I loſe my labor, give and not take,

doe good and receive none? O no. I may make him my friend by my gentle cariage, then he will thanke and requite me. Whether he doe it or no, I ſhall not loſe my reward; for in judgement it ſhall be dealt with me, as I have dealt with him. *Let me, O Lord, even doe as I ſay, beare for thy ſake a kind mind towards all my foes, love and pitie mine enemies, and ſeek the good of them, who plot my deſtruction.*

15. This begger gives me manie vowes: he wiſhes me long life, prayes God to bleſſe me and my ſtore, keep my houſes from fire and flouds, my goods from theeves, my whole perſon from harme. Shall he receive nothing of me; or ſhall I curſe him, becauſe he doth bleſſe me? Yes, he's a rogue, a vagabond, a lazie and lowſie rake-hell, a diſſembling villaine, whoſe heart doth curſe, whilſt his tongue bleſſes me. Our law condemnes all ſuch unto the houſe of correction; and were I a Juſtice of Peace, I would teach him another tune, and make him take a better courſe. But ſoft, thou wicked tongue, the bewrayer of an ungodlie heart! Doſt thou not marke in this mans rags Chriſts owne liverie? Doſt thou not know, that he, who hath made this man hath made thee; and therefore could have fram'd thee more crooked, lame and

Let not theſe expreſsions ſeem ſtrange: for, ſith in my Meditations, my deſigne is to ſhew and reforme vice, as well as to commend vertue: I ſuppoſe, my tongue may write what my eares have heard.

and poore then him, yea a baſe worme, or ſome venemous toad? Who hath diſcerned thee? ſhouldſt thou not be as lowſie as he is? as ſcabbed as the worſt, if God had not diſcerned thee from him or ſuch? Wherefore then doſt thou revile him? In mocking him, doſt thou not reproach his Maker? And fear'ſt thou not, that for the oppreſſion of this poore, for the ſighing of this needie, God ariſe now, to ſet him in ſafetie from thee, who doſt puffe at him, in grinding to duſt thy hard heart and curſt tongue? Then change thy tune, give him faire words to comfort him; then with money, meat, drink or clothes commend him unto his Maker. *Thou Chriſt, who haſt appear'd to men, in the ſhape of a ſervant, let me never chafe at thoſe diſtreſt ſoules, whom thou vouchſaf'ſt to call brethren; but grant, I doe honor and love them as thy friends, and help them as their qualitie and need require, and my meanes permit me.*

16. Alas poore ſoule! I pitie much thy caſe. Depart in peace, and the Lord be with thee. This is a godlie pray'r; but yet too thin, to keep this naked man from cold, and too light to feed him. An old garment and a diſh of pottage may make him feele, that God begins to be with him; for, his hungrie bellie cannot be fill'd with words, nor his cold back made warme with pray'rs. Then he ſhall have what

I can

I can ſpare. *My God, accept my will; for my reliefe is not worthie to be ſet upon thine account. Yet 'tis better then a cup of cold water, to the giver of which thou haſt promiſed a reward. O then, let this my ſmall, yet free, gift receive his.*

17. This poore is now in great diſtreſſe, ſo that unles he be quickly reliev'd, he muſt either ſteale, or be ſtarv'd. If then I can, and will not aſſiſt him, his theft or death ſhall be laid to my charge. This is, my ſoule, a faire occaſion, to give thy God what he hath given thee. Now then let this perſon have a little of what thou enjoy'ſt now, but muſt leave afterward; and doubt not, but that God will render thee a hundred for one. *Jeſu, the Son of man! make me ſo tender to thy poore, and readie to help them for thy ſake, that when thou ſhalt ſit on the throne of thy glorie, I heare of thee thoſe gracious and comfortable words, by which thou ſhalt welcome all thoſe, who have given thee meat in thy hunger, drinke in thy thirſt, lodging in thy travels, clothes in thy nuditie.*

18. Theſe beaſts give me their attendance; theſe oxen plough my ground, theſe horſes carrie me, theſe cowes afford me milke, and theſe ſheep wooll: theſe dogs keep my houſe and goods ſafe, and theſe cats kill my mice: ſince therefore I am in their debt, I will ſtudie a requitall. They ſhall have meat in my ſervice,

vice, and their worke ſhall be moderate. Their guts ſhall not crie againſt me, nor their grones ſhew, I am a hard maſter. *Let me not, Lord, abuſe thy creatures, and by cruell dealing ſhew, I am worſe then they. They doe ſerve me, as thou haſt appointed; let me uſe them, as they deſerve; and grant, they give me this leſſon, to ſerve thee willingly, ſince thou haſt made me for that end.*

19. A juſt man is mercifull to his beaſt, yet he knowes that a beaſt is but a beaſt, and ſo uſes her as a beaſt; not as a man; or better then a man, as too manie do now, who in that are not juſt, but verie injuſt and fooliſh. A dog, horſe, cat, monkey and ſuch are more deare then manie ſervants, yea ſome nice perſons ſhew them greater love then to their own children. It is not a light ſin, but rather ſo grievous and common, that I beſeech the Lord, to impute not to this Nation, that their dogs eat delicat bits in their laps and trenchers, while his poore members are hungrie at their dores: *Rather, O God, pardon this tranſgreſſion, and ſhew us cleerly the folie and inhumanitie of it; that we loath and ſhun it. O permit not, we preferre a beaſt to a man, feed dogs better then our brethren: allow a beaſt what we denie to a Chriſtian.*

20. We muſt give others what they like, ſuch things, as beſt pleaſe them, yet not foment their vice, or be dangerous. We muſt not then

then give weapons to mad men, ſtrong drinke to the drunkard, riches to the avare, honors to th' ambitious, nor bribes to pervert juſtice. *Make me, O God, diſcreet in all my gifts, that they pleaſe, not offend. Let not my gifts be baits to ſin, nor bribes for injuſtice; and grant, I hate to receive ſuch.*

21. Whoſoever hath anie right to give Church or State-offices, is in conſcience oblig'd, to beſtow them on thoſe onely, who are qualified for them, yea upon them, who are the moſt skilfull, honeſt and diligent; bewaring to commit the ſin of preference, in the election of Officers, regarding bloud, alliance, or friendſhip before capacitie. *That our great men obſerve the firſt, and forbeare the ſecond, vouchſafe them, O great God, knowledge, love, feare: knowledge of their dutie, and of the perſons, they preferre; love to the publick good; and feare to offend thee, corrupt the Church, ruine the State, and damne their ſoules, by the promotion of evill perſons; of ignorant, injuſt, negligent officers: and let theſe men feare to receive functions, leaſt to themſelves and to manie others they procure damnation.*

22. We muſt not give what is not properly our owne, or that, in which others have right: neither muſt we receive that thing, which the owner ought not to give, or of which he is not right proprietarie. *That I neither give nor take*

take thus, the Lord bleſſe me with a wiſe and juſt heart.

23. God and wiſe men love a cheerfull giver: one, who gives freely what he can, makes a Chriſtian inquiſition of other mens neceſſities, prevents their intreaties, and bluſhes at their thankes. O that all rich perſons were ſuch! how rich ſhould their ſoules be! yea how ſweetly ſhould they enjoy theſe earthlie goods, and ſafely tranſmit them to their poſteritie! But ſuch none can make them, but the almightie God. Him then I pray, to worke upon their hearts, till he hath made them free, in the voluntarie diſtribution of their riches among their poore brethren, and for thoſe uſes, which are call'd pious, becauſe they promote godlines. *Doe ſo, my God, and ſo open our hearts, that none want, while others exceed, and none exceed, while pietie requires their help, in the Chriſtian education of youth, liberall maintenance and encouragement of religious, learned perſons, and publication of good bookes.*

24. Gifts have their times, as well as all things elſe: and wiſe is he, who obſerves them, not only to pleaſure others, but for his honeſt advantage, and perſonall preſervation; ſometimes making his way by gifts, and other times pacifying anger. So did Jacob to Eſau, and ſo Abigail to David: for, divine religion forbids

forbids not all humane prudence; but rather allowes it, where it is joyn'd with honeſtie. If then I have need of great men, or feare anie enemie, I will ſend my gifts before me; and that I loſe them not, *move, my good Lord, move their hearts ſo, that they favour my cauſe, or be willingly reconcil'd to me.*

His Promiſing and Performing.

1 PRomiſes are neceſſarie, not only betwixt man and man; but alſo betwixt God and man: for, as it is neither expedient nor poſſible, to doe or give all things at once; ſo promiſes are requiſit, for aſſurance of graces or duties deferr'd. Yet notwithſtanding the neceſſitie and great utilitie of Promiſes, we muſt well examine their legalitie and poſſibilitie: for, as he is wicked, who promiſes ſome injuſtice; ſo he's a foole, who binds himſelfe to impoſſibilities. *Lord, let me be neither of theſe; but give me both honeſtie and wiſdome, in my contracts with thee and men. Let me not raſhly vow thee that, which is not in my pow'r, and thou doſt not require: nor promiſe that to men, which is not juſt, expedient, or poſſible.*

2. If we muſt not ingage our ſelves to anie injuſt and impoſſible thing, we ought not to oblige others unto ſuch promiſes: for, we muſt

in

in all equitie give others the ſame law, we take. If we doe otherwiſe, we ſhall be guiltie of their ſins in that; and God and good men may then look on us, as upon gulls, who lay ſnares for ſillie perſons. *Such baſe thoughts be far from my heart, which the juſt God vouchſafe to fill with upright affections.*

3. The promiſes of the wiſe and godlie are like the law of the Medes and Perſians: they muſt not be repeal'd; for, being made with prudent cautions, and all requiſit conditions, they are perform'd with honeſtie and religion. *Make me, O Lord, both wiſe and religious in the diſcharge of all duties, and performance of all my promiſes.*

4. As all men are ſinners, the wiſeſt and holieſt may erre, in their promiſes unto God and men: for they are ſometimes made in ignorance, ſuperſtition, temeritie, love or anger: but then ſuch muſt not be perform'd, whoſe injuſtice or impoſſibilitie appeares before the execution: but we muſt rather grieve for ſuch blind, light or paſſionat vowes. I have made manie ſuch, yea perhaps perform'd them; and therefore *I beg thy pardon, O thou wiſe and great God, who knowſt the folie and weaknes of man. And that I nevermore promiſe, performe the like, indue me with wiſdome, bleſſe me with honeſtie.*

5. God promiſes to us exceeding great and precious

precious things, riches, honors, peace, friends, health, ſtrength, children, grace & glorie: and as God cannot lye, ſo we may well expect the performance of all his promiſes. Who doubts of them, is injurious to the moſt High; for, ſo he doth miſtruſt either his juſtice or his pow'r. Yet, as his promiſes are made with condition of beliefe and good life; who wants the condition, or wiltully and frequently breaks it, may well doubt of the performance; not as conceiving God injuſt or incapable; but looking on himſelfe, as one perhaps, to whom the promiſe belongs not. *That I be not of theſe doubting perſons, ſeale, O my God, thy gracious promiſes to me, with the holie ſpirit of promiſe: and let this ſeale be knowne to me, by my ſtrong beliefe of the word of truth, and ſincere love to thee; and to others, by my Chriſtian converſation.*

6. Man promiſes God pleaſant things, faith, love, feare, obedience; but who is wiſe muſt have a condition in his contracts with God; not of condigne retribution; for, he muſt not expect a recompence, by vertue of his beſt ſervice; but of gracious contribution. He muſt vow with this condition, that God vouchſafe to aſſiſt him effectually, in the performance of his promiſes. *Sith then, O God, I renew now my vowes to thee, extend thy graces unto me. I vow to keep thy Law, but give thou me underſtanding.*

ſtanding. I reſolve to begin or continue my courſe, in the way of thy commandements: yet upon condition, thou ſhalt teach me the way, enlarge my heart, and incline it to thy teſtimonies. So I expect from thee both the will and the deed, yea the knowledge to lead that will: and I know, thou wilt give them me, becauſe thou haſt promiſed them to thoſe, who truſt in thee, and call on thee, as by thy grace, I doe: beſeeching thee by the merits of Chriſt, my wiſdome, righteouſnes and ſanctification; to make me wiſe, righteous, holie.

His Buying.

1 AS no man poſſeſſes all things; but the richeſt doth want manie commodities; ſo there is none, which be not forc'd to beg, borrow, or buy. And as few men give or lend ſo freely, as ſell: So manie muſt buy what they want. I am in the number of theſe: I muſt buy manie things. *But becauſe there is often great deceit, both in the price and wares, I pray thee, my wiſe and juſt Lord, to bleſſe me with honeſtie and wiſdome: that ſo I neither cheat, nor be cheated. Bleſſe likewiſe all men with the ſame honeſtie and wiſdome: that none be willing, to defraud his brother; nor ſillie, to be defrauded.*

2. I muſt goe about my market, and there buy what I need. But can I find it there? No

certainly. Manie things are neceſſarie, which the Kingdome cannot afford. Truth, wiſdome and underſtanding are not Engliſh commodities. They grow not here, but are high countrey-wares. They deſcend from heav'n, from the Father of lights, out of whoſe mouth come knowledge and underſtanding. From him then I muſt expect them: of him I will buy them, of whom waters, wine and milke may be bought without money and price. *Liberall giver of good things, give me now wiſdome and knowledge, that I underſtand righteouſnes, judgement and equitie, yea ev'rie good path. Give me, I pray thee, thy ſpirit, thy holie ſpirit of truth, to guide my ſoule into all truth. So ſhall not error miſlead me, nor ignorance and folie deſtroy me.*

3. As goodnes, righteouſnes and truth are the fruits of the ſpirit, and wiſdome, knowledge and underſtanding, the gifts of the Father; they muſt be beg'd of him: yet we muſt doe, as well as pray; reade good books, heare the wiſe, imitate the godlie, and obſerve the courſe of the world: for, by theſe we gaine experience, and experience perfects knowledge. *Lord, give me a wiſe heart, to ſeeke all opportunities of finding the truth, gaining knowledge, and exerciſing righteouſnes.*

4. Sith I am commanded to buy the truth, wiſdome, inſtruction and underſtanding: I muſt

muſt ſeek where, and by whom theſe are ſold: and when I have found the place and perſons, I muſt open my eares and purſe to them: yea I will ſell all worldlie goods, to buy the field, where Gods treaſures are hid; thoſe pious bookes and religious writings, which containe heavenlie riches, the right knowledge of God and man, and ſhew my duties towards both. *My God, grant, I doe ſo. Grant, I frequent, honor, maintaine thoſe bleſt perſons; buy, reade, learn thoſe ſweet bookes, in whoſe companie and lecture, I gaine the riches of thy grace, purchaſe the pearle of thy Goſpel.*

5. What booke is this, with a frontiſpiece ſo glorious, a title ſo ſpecious? I'le caſt my eyes on it, reade it in manie places, to know whether it be as good as faire: for under this pleaſant green graſſe of curious invention, rich figures, and choice words, a ſerpent of error, a toad of uncleannes may lurke. Fie, fie: burne it to its Authors eternall ſhame: for, 'tis erroneous, or laſcivious, or at the leaſt, but a vaine and lying libell, a ſeditious pamphlet, a fomenter of diviſion. *My God, permit me not, to caſt my money in ſuch dangerous wares; buy the ſerpent, which might ſting me to death: and let no more ſuch men have the power to move a hand, in the compoſition of ſuch infecting or injurious bookes: or if they*

doe't, let none be ſo bewitcht, as to regard their damnable writings.

6. I muſt buy things neceſſarie or convenient, but not ſuperfluous, unles it be ſome little and cheap toyes, to quiet my children. My poore brethren, thoſe ſick, naked, or hungrie members of Chriſt, ſhall crie loud againſt me, if my ſuperfluities hinder me, to relieve them in their neceſſities. What I enjoy is not ſo abſolutely mine, that I may doe with it, whatſoever I liſt. 'Twas given upon condition, to uſe it ſoberly for me; and diſcreetly, for the good of others, and the glorie of my Maſter. *My God, grant, I doe ſo. Let me be a faithfull ſteward of thy ſpirituall graces, corporall gifts, and earthlie goods, to the beſt advantage of me and my brethren, and to the cleereſt manifeſtation of the glorie of thy mercies to me.*

7. I muſt not buy that of anie, which he hath no good right to ſell; ſuch as his life, wife, truth, honeſtie and ſtolne goods: for, all theſe things cannot be ſold and bought without manifeſt injuſtice. I muſt not likewiſe buy a thing, whoſe proprietie is controverted, its right queſtion'd: for there may be likewiſe injuſtice to him, who knowes not the right: and certainly there is folie in the buyer, in adventuring his money for that, which the law

may

may adjudge to another, either by right or wrong. I will then forgoe this bargaine, for the evident or ſuſpected injuſtice, or danger of it. *My God, let me alwayes doe ſo, and let thy Name be bleſt in that, I doe now ſo; for the preſent juſtice and wiſdome, thou giv'ſt me.*

8. It is naught, it is naught, ſaith the buyer; but when he's gone, then he boaſteth. Indeed, Sellers ſin in exces of commendation of their goods, and Buyers in diſpraiſe: but who is honeſt, will never doe ſo. *If I am innocent of this exces, my thankes are due and giv'n to thee, my God and preſerver. But if ever I have bought anie thing too cheap, of ſome young, ſillie or drunken ſellers; I beg both thy pardon and help. Remit my ſin, and aſſiſt me to make ſatisfaction.*

9. To ſay, I'le give no more, or I will not ſell it under, is a frequent ſpeech amongſt us, a lie in manie mouths; yea, O horror! a lie confirm'd by a falſe oath, and often by manie, waited on by imprecations: for amongſt us may be hourely obſerv'd that doubly ſworne reſolution, in the one, not to raiſe; in the other, not to abate the price: yet the buyer gives more, and the Seller takes leſſe, then they have ſaid and ſworne. And is not this a great iniquitie? an intolerable folie? Iniquitie, againſt the God of truth: folie, againſt our ſoules, who thus are ſold to Satan for a toy, to ſave or

gaine a ſmall piece of money. 'Tis again folie againſt our reputation, which we loſe by ſuch proceedings: for, who will beleeve us, ſince we lie ſo familiarly, ſweare ſo lightly, forſweare ſo wickedly? *Forgive, O God, forgive and correct theſe ſins in our Land. Give us wiſdome, to preferre our reputation, ſoules and thy feare, to the gaine of the world. Let our bargaines be without Oathes, yea without lies and idle words: that in all things we ſhew the truth and holines of our religious profeſſion.*

His Selling.

1 HE muſt be verie rich or poore, who buyes alwayes, and never ſels; a King, or a Beggar. Being (by Gods favor) neither of theſe, I muſt both buy and ſell. *And that I doe both theſe aright, direct me, gracious God, making me warie in Buying, and honeſt in ſelling.*

2. Some things may be lawfully bought, whoſe ſale is unlawfull. Such are truth, honeſtie, which being once obtain'd freely of God, and dearly bought of men, in their ſpeeches, bookes and actions, muſt not be ſold againe: ſith no earthlie treaſure, worldlie honors, or carnall voluptie may be a price for them. O then what fooles are they, who ſell their honeſtie, yea the truth for a toy, for a vain profit

profit or credit! How mad thoſe Miniſters, who for a Church-living, or for one better then the firſt, or to pleaſe ſome great men, or to be popular, and have the love of an ignorant multitude, betray the truth unto error, and make it ſerve their wicked ends, for the oppreſſion of the juſt, and exaltation of wicked perſons! *Thou God of truth, ſuffer me not to goe with them in the way of Kain, run greedily after the error of Balaam, for reward, and periſh in the contradiction of Core. If yet I have been one of them, O pardon and convert; pardon my ſin, convert my heart, and fill it with the love of truth, and with griefe to have betray'd it. Convert likewiſe all thoſe, who for their advantage have mens perſons in admiration. And if they be paſt converſion, purge our feaſts, from all thoſe black ſpots; our aire, from thoſe thick clouds; our heaven, from ſuch wandring-ſtars; our field, from thoſe dead trees. Let truth and honeſtie revive; then let peace and plentie ſucceed.*

3. I muſt not ſell what is not mine, and ſo I muſt not ſell my ſelfe: for, I am Gods by creation, and Chriſts by redemption. Then God forbid, that I ſell his creature to ſin, and Chriſts purchace unto Satan. *My God, keep thy proprietie in me. Sweet Jeſu, preſerve thy free man. O let me live as it becomes a creature ſo excellent, a man ſo highly priz'd; that the bloud of Gods Son muſt be my onely fit ranſome.*

4. Stolne goods being not mine, I must not sell, but restore them, with full satisfaction, for the dammage, I have caus'd their owner; griefe, for the sin committed against God; resolution, to forbeare all thefts and deceits. *Give me this griefe, O Lord; help me to make satisfaction; breed, fortifie, continue the resolution, to walke uprightly before thee and men. So shall I walke surely from outward feares, inward remorse.*

5. Who sells, perverts justice, for gaine, hope, favor, or hatred, sells all the right, he hath in his goods, life, and soule: for certainly, injust Judges forfeit all these. *O then let me not, gracious God, be one of them, who justifie the wicked for reward, and condemne the poore innocent! If I undertake to decide anie difference between friends; let me, O God, doe it with such integritie; that my sentence please thee and them. Let all our Magistrates doe so. Let them all judge with just judgement, without respect of persons and their gifts; of love unto their friends; of feare of the wicked; of favor of the great; of the cries and prayers of their wives and children. Let them die rather then pervert the judgement of the stranger, fatherles, widow, poore: yet let not their pitie to these countenance them in a wrong cause. Give them the knowledge of thy Law, and of that of the Land; that they keep themselves farre from false matters, and least*

through

through ignorance they rob or ſlay the innocent; aſſiſt, maintaine, juſtifie the wicked.

6. To ſell ill wares for good, and commend them above their worth, are common, yet great ſins. I will not then follow a multitude to do theſe evil things. I'le cheat no man in the qualitie of my wares. I will not ſay, that they are the beſt in England, or that the world hath none ſo good: for, this commendation ſhewes too great levitie and vanitie in manie men. Beſides, either it is not true; or if true, 'tis not ſo to me, who know not the goodnes of the wares, I poſtpoſe to mine. *To ſave then my credit, and not ſtaine my conſcience, keep me, O Lord, from all fooliſh and falſe commendations of anie thing, I ſell or make: and permit me not to make or ſell that, which be unfit and unlawfull.*

7. Falſe or divers weights and meaſures are abominable to God; & ſo are all unreaſonable rates. If then I have anie juſt intereſt in him, and will be inwardly what I would appeare outwardly; I muſt be verie juſt in my weights, meaſures, rates. Yet juſt I cannot be, being the injuſt iſſue of theeviſh Adam, who ſtole the fruit prohibited, unles the juſt God make me juſt. *To him therefore I call, for an honeſt and upright heart. O God, be not deafe at my call, but heare it ſpeedily, and make me ſuch, as thou command'ſt. I be.*

8. Who

8. Who is oblig'd to give bountifully, and lend freely unto the poore, may well afford him good bargaines. This then ſhall have my wares as cheap, as I can let them goe. *The rich God pitie him and me, give us his all-ſufficient grace, a frequent ſenſe of his eternall love, thankfull, contented hearts in his divers viſitations, pure affections in his ſervice, religious words, holie converſation.*

His Lending and Borrowing.

1 WHat we call almes is by God term'd lending, becauſe he renders it, if given for his ſake, yea with great uſurie: but with us lending is to let other men have the uſe of ſome things for a time, which after it, they muſt render in the ſame kind, if they be money, graines, liquors, or the like: or the ſame as they were, if they be veſſels, clothes, horſes, weapons, &c. *Whatſoever my neighbour needs, make me, O God, as willing to lend him, if I can, as he is to borrow of me.*

2. Mutuall love is much commanded, *therefore, O Lord, let me ſincerely love all men, and let them beare me the like love: then if they need thoſe goods, which I can ſpare, let them command them as their owne, then returne them to me: and let them be likewiſe readie to doe me the like turnes, when occaſion ſhall ſerve.*

3. I muſt

3. I muſt neither give, nor lend that, which brings harme unto my neighbour. I muſt not give ſtrong drinkes to the drunkard, nor lend weapons to the furious, nor money unto the wrangler: for, the firſt will drowne his reaſon; the ſecond beat, or kill his foes, perhaps his friends; and the third find ſo manie ſuits, that he'le undoe both himſelfe and others. *Teach me, O God, to give and lend what may profit the borrower, and cauſe dammage unto no man.*

4. The wicked borrowes and payes not againe, unles it be with curſings, railings and diſgrace: then I'le lend him nothing, but what I may well give: for, when Chriſt commands me, to turne not away from him, who will borrow of me, I thinke, he meanes to commend pitie to the poore, and forbids not to beware of cheaters. Whatſoever it be, I will both lend and give, and help my neighbour in that ſort, that I my ſelfe fall not into ſuch povertie, as compell me either to beg, or uſe deceit, to find reliefe in want. *Give me, O Lord, a kind heart to all men, yet withall ſo prudent, that my kindnes deceive me not, and hinder me to provide both for me and mine, before to look unto others.*

5. If I may lend unto my friend, I may be ſuretie for him, and ſo prove my ſelfe an honeſt man. I will freely give that, which I would gladly take, lend what I would borrow,

row, and paſſe my word for him, from whom I would expect that kindnes, were I in anie want. Yet if I have a wife or child, I will hardly be bound for anie man, unles I know by probable reaſons, he will not forget my friendſhip, and leave me to diſcharge his debt, and repent for my good office. *Lord, let no man be of ſo unthankful mind towards me, as to leave me in the danger, when I ſhall be ſuretie for him; but give him will and meanes to pay well what he owes, love me for my friendſhip, and thanke thee for thy help, in providing him ſuch a friend.*

6. A ſinner will overthrow the good eſtate of his ſuretie; then I will not be taken with the words of my mouth for one. I will never be bound for him, who reckons the thing lent as found, puts them to trouble, who help him, and ſtudies to defraud his friend. I had rather lend him, then be oblig'd for him: for in lending I may have ſome hope of my goods; but being bound, I ſhall daily feare to pay that, which he will or cannot diſcharge: and is not hope of good preferable to fear of ill? *Although, O Lord, I be a ſinfull man, yet let not ſinners (I pray thee) draw me into ſuch ſuretiſhip, as may make me wiſe by my loſſe; and churliſh, becauſe I was kind.*

7. I muſt borrow money, but can I render it againe? If I cannot, I'le never borrow it, for, that were meere deceit. I will rather work hard,

hard, then commit ſuch baſe thing; or I will tell my friends how the caſe ſtands with me, and pray them to venture the ſumme I need, if ſo be I can n'ere pay them, in doing faithfully what induſtrie can teach a man. But if my ſtate is good, and I may eaſily pay what I meane to borrow, then I'le doe it boldly, and diſcharge the whole debt, at the appointed time. *So, Lord, grant me to doe, and bleſſe ſtill thy ſervant with upright intentions, and good meanes to ſhew them, in paying all my debts.*

His Conſulting.

1 AS all men are not wiſe, nor the wiſeſt knowes all: ſo they muſt conſult each other, and 'tis a mark of a profound folie, not of a hie wiſdome, to ſcorne the counſell of others. *Let not, O God, thy ſervant be thus markt, but make me ſo diſcreetly wiſe; that I truſt not in my wiſdome, but admit willingly the prudent counſels of the wiſe.*

2. We muſt conſult with thoſe, who have the greateſt skill in the things, we doubt and propound: for, beſt is alwayes the cheapeſt: and in conſultations we muſt preferre the moſt neceſſarie affaires. Sith then the ſoule is before the bodie in dignitie, the bodie before earthlie goods, we muſt conſult about them in order,

der, and with thoſe men, who excell in the profeſſion of that, concerning which we ſeek information. *Let me, O God, eſteem things, as they are, and ſtudie their preſervation and perfection; and for this end, let me ſeek and follow the counſell of the moſt skilfull, in ſpirituall matters, corporall ſtate, worldlie affaires.*

3. The greateſt Clerkes are not alwaies the moſt honeſt: we muſt therefore in our conſultations ſeek them, who have learning and honeſtie; yea we ſhould doe wiſely, to conſider their experience: for, one may be both learned and honeſt, who yet for want of due and long practice may erre, and ſo deceive. *Lord, direct me to ſuch, in my great occaſions: and ſo be thou with them, that they erre not in their counſels.*

4. Who is not wiſe, muſt have wiſe counſellers: yet who chuſes ſuch, muſt be wiſe; and wiſer, who followes their prudent directions. *If thou haſt not, O Lord, bleſt me with ſtrong reaſon, to order my affaires, give me judgement enough, to be rul'd by the wiſe.*

5. The way of a foole is right in his owne eyes: but who hearkneth unto counſell is wiſe. *That I be not fooliſh, but wiſe, permit me not, O Lord, to deſpiſe wiſdome and inſtruction, but to heare willingly thoſe men, whoſe knowledge excells mine.*

6. Without counſell purpoſes are diſappointed: for, who reſolves to doe, muſt adviſe

viſe on the meanes to effect his reſolution: and as he muſt be ſlow in the reſolution, ſo celeritie is requir'd in the execution: for, manie things are at firſt daſht, becauſe they want judicious determination; and ſtopt, in their progres, becauſe they are carried on but ſlowly. *Lord, make me wiſe, in the diſcuſſion of affaires: and diligent, in the execution.*

7. He is not wiſe, who conſults with his enemie: then what are they, who aske counſell of prognoſticators, fortune-tellers, conjurers, Devils? Deſperat fooles: men, who run head-long into hell. *Purge, O God, purge thy Church from rebellious children, who take counſell, but not of thee: from all idolatrous perſons, who frequently goe to inquire of Baal-zebub, as if there were no God in Iſrael: and if ever Satan hath ſo much prevail'd againſt me, as to perſuade me to conſult with him or his ſervants; or to beg or expect anie good thing from him or them: pardon me, I pray thee, this grievous tranſgreſſion, and idolatrous rebellion: and let me never more fall into this great ſin of witchcraft.*

8. God is wonderfull in counſell, excellent in working. Of him then I will take adviſe, who doth informe the mind, enflame the will, and move the hands and outward lims. I'le ſeek, what rule his Law gives me, in this preſent and urgent occaſion, and will pray him,

to

to let me conceive it aright, and fully follow it. *My God, denie me not this help. My chiefe confidence is in thy counsell, for guide; and in thy strength for performance. O then let thy testimonies be my delight and counsellers.*

9. Is Christ the Counseller? Then Christians should consult with him, at least in matters of Christianitie. Thus they should not destroy one another, by their barbarous wars: for, he's likewise the Prince of Peace, a Prince, who delights in holie union. *O Christ! how art thou despis'd amongst us! how dishonour'd by us, persons full of iniquitie, who yet call, or seem to call on thy name! O open now our ears to thy counsels, and our hearts to thy feare: that deciding by thee, by the rules of justice and love, which thou left us, our present contentions, thou maist againe reigne amongst us.*

His Counselling.

1 EV'rie man would be a counseller, yet few are fit for the office, sith it requires greater wisdome and honestie, then manie imagine: for, who gives his advice without knowledge, is a presumptuous foole: and who gives it against or without honestie, is but a wicked counseller, a right Achitophel, whom counsell shall destroy. If then I undertake to counsell others, I must see, whether my wis-

dome

dome and honeſtie are ſufficient. *If they be not, Lord, make them ſuch, and if they be, continue, augment them.*

2. As in materiall gifts, ſo in counſels diſcretion is requir'd: for, we muſt conſider the nature of the thing and counſell, and qualities of the giver and receiver: otherwiſe both gift and counſell ſhould often loſe their grace, and the giver and counſeller their thankes. *Make me, O God, diſcreet in all affaires, that I be not onely a good Chriſtian, and ſo belov'd of thee; but alſo a moſt compleat man, and ſo in good reputation 'mongſt men.*

3. To counſell Kings or great men before intreatie, is reputed temeritie: and to adviſe our betters in wiſdome, is imputed to vanitie: and it is likewiſe vanitie to beſtow our counſels on the foole and ſcorner, to whom they doe no good: yet in urgent affaires, it is pietie and humanitie to admoniſh great men. So when counſell is periſhed from the prudent, the ſimple may whiſper a word: and who ſees anie hope in a foole, or ſcorner, may then take opportunitie, to give them inſtruction. O that no man be diſcourag'd to adviſe me, nor I remiſſe or negligent, to beſtow my counſels, when there is need of them. *Make, O God, all men ſuch, as I deſire to be. Let no greatnes, wiſdome, folie hinder the communion of Saints, nor*

worldlie reſpects extinguiſh that divine love, which ſhould make us all help one another, as members of the ſame bodie.

4. I know, Prudence is the life of Stateſmen, and Policie their chiefe ſtudie: yet when Prudence is without religion, Subtilitie without ſimplicitie, Policie without honeſtie; there but miſchiefe is intended, and ſwift ruine drawne on *That Chriſtian Kingdomes avoid it, give them, O Lord, religious Counſellers, Chriſtian Rulers, and pious Magiſtrates.*

5. Here is one, who askes my counſell, and becauſe I muſt not, nor will deceive him, *inſpire me, gracious God, what directions I ſhall give him, and let him have thy grace, to follow them.*

6. Is not this man come to tempt me, with his ſubtile queſtions? Doth he aske my advice, for direction, or propound this, for the diſcoverie of my capacitie, that he publiſh my ignorance, or bring me into ſome danger. *If he hath ſuch baſe ends, aſſiſt me, O Chriſt, the wiſdome of God, who waſt often thus tempted for my ſake. Make me capable to ſatisfie him; and if he comes deceitfully, ſhew him his ſin, that he repent: if in ſimplicitie, ſpeake thou by me what may inſtruct, or comfort him.*

His Praiſing.

1 GRace and Vertue, God and good men doe challenge praiſe. As then there is no man, who be not indebted to God for all, he is, and for all, he enjoyes: ſo he muſt receive praiſe of all Adams iſſue. As I am one of them, *I acknowledge, O God, my noble being from thy grace. By thy onelie will and pleaſure I am a man, whoſe nature excells all other viſible creatures, a man, for whoſe ſervice, they all ſeem to be made. I owe thee my education, health, ſtrength, friends, eaſe, honors, comforts, long life. Thou maiſt then command all, as thy tenants at will; and Lord, make me willing to ſpend them all in thy ſervice.*

2. Praiſe is comelie for the upright, and the righteous muſt praiſe the Lord. I am not upright, but crooked; not righteous, but injuſt: *Yet I will praiſe thee, O my God, with all my heart, and glorifie thy Name for evermore. My mouth ſhall be fill'd with thy praiſe, and with thy honor all day long: for, great is thy mercie to me, excellent thy goodnes, and eternall thy love. Let then mine to thee be endles, and my gratitude perpetuall.*

3. After God hath receiv'd his praiſe, vertuous perſons muſt have their due, and praiſe is due unto vertue, as a reward unto merit, and as a help to greater perfection. I will then praiſe

vertue, where I ſee it, thus to encourage the partie, to proceed and excell in generous, pious actions. Yea I will glorifie the Lord, for the prudence, temperance, fortitude, juſtice, truth, religion, I ſhall obſerve in anie man. *That I may have frequent and ample ſubjects to praiſe thee, in thy free gifts to men, increaſe them, liberall Giver, where they are alreadie beſtow'd; and poure them, where they are not yet. Let now all men be truly men; wiſe, juſt, courteous: and let all Chriſtians be Chriſtians; meeke, humble, loving, faithfull and religious.*

4. As we may and muſt praiſe well deſerving perſons, ſo we ought to beware to commend the other, vicious and evill men: yea we muſt be diſcreet, in commending the firſt; leaſt our commendations exceed their dignitie, and ſo doe degenerat into adulation. *Let me not, I pray thee, O Lord, accept anie mans perſon, neither let me give flattering titles unto men; leaſt thou ſhouldſt ſoone take me away. Let not my lips flatter; leaſt thou ſhouldſt cut them off.*

5. Who praiſes the wicked is a forſaker of the Law; for, the Law condemnes him: is guiltie of his ſins, which his falſe praiſe foments: and therefore ſhall ſhare in his plagues. *Lord, let me not juſtifie him, whom I ought rather to condemne: and let no man approve in me anie ſinfull deſignes, vicious actions, or evill words: thus to*

nurſe

nurſe me in ſin, feed me with corrupt meat. Let none ſpread a net before his neighbours feet, with a flattering mouth, which workes ruine.

6. Who loves the praiſe of men, more then the praiſe of God, may be askt, how he can beleeve? For ſo Chriſt askt the Jewes, which receiv'd honor, one of another, and ſought not the honor, which comes from God onely. And indeed, how can he beleeve, he loves God, when he ſeeks not Gods glorie, but mans praiſe? How can he beleeve, that honor comes onely from God, when he chiefly expects it from ſome men? O how manie are deceiv'd by miſtakes! How manie forgoe an eternall honor, for a temporall praiſe! *Lord, permit me not to be one of them: but be, be thou my praiſe. Be thou the object of my good actions, and let not my heart be ſo vaine, as to delight in mens commendations.*

7. As the fining pot for ſilver, and the furnace for gold; ſo is man to his praiſe: for, as thoſe metals are try'd in the pot and furnace; ſo is man knowne by praiſe; or ſo ſhould a man trie and refine his praiſe: for, firſt, when we are prais'd, it appeares what we are, vaine or ſerious; emptie, or full; vertuous in truth, or ſhew: and ſecondly, as the furnace doth refine gold; ſo ſhould a man his praiſe. He muſt trie, whether it be right, and if ſuch, refine it, make it finer, by his free acknowledgement,

that the good praiſe in him is a meere gift of God, to whom therefore he returnes all the praiſe, retaining none unto himſelfe. *Make me ever doe ſo, O God, from whom all good things flow. Let me reject falſe praiſe, and preſent thee all true commendations of thy graces in me, and give thee the glorie of them.*

8. This perſon commends me highly. He calls me faire, wittie, wiſe, vertuous, or gracious: but doth he ſpeak truly? If he doth not, I will fairely tell him, he miſtakes me: but if he doth, I will and doe ſpeak thus to God. *My God, theſe epithets are thine: for, my beautie is given me by thee: thou art the maker of my wit, my wiſdome comes from thee, my vertues are thy gifts, by thee I am gracious. Thou art then my beautie, wit, wiſdome, vertue, grace; and ſo the faire, wiſe, vertuous, gracious God; and as ſuch I will proclaime thee, before this perſon and all men. Let him and them acknowledge thee for ſuch, and as ſuch love and adore thee.*

9. Mans ſelfe praiſe is a great diſpraiſe; becauſe it ſhewes ſuch vanitie in the heart of that man, who ſpeakes of his owne worth, that children and fooles laugh at him. The wiſdome of heaven gives us no ſuch leſſon. Let another man praiſe thee, and not thine owne mouth; a ſtranger, and not thine owne lips. Let our part be to act nobly, wiſely, religi-

ouſly;

ouſly; and if any man undertakes, to publiſh our vertues, that's well: if not, let us be ſilent of our perfections: for not he, who commends himſelfe, or is commended by others, is approv'd; but whom the Lord commends. *Lord, make me ſo perfect, that thou maiſt approve me; ſo pure and religious, that thou maiſt commend me; ſo humble in mine owne conceit, that thou maiſt exalt me.*

His Reproving.

1 AS Praiſe is due unto vertue; ſo vice and ſin challenge Reproofe: and as vice is naturall, and ſin a generall contagion; ſo muſt correction be. There is no man here ſo vertuous, no perſon ſo gracious, which may not be reprov'd: and the more one is ſuch, the more vertue and grace he hath, the more welcome is correction to him: for, the prudent regards reproofe. *Lord, make me thus prudent. Let me not refuſe inſtruction, leaſt povertie and ſhame be my portion; but grant, that I regard reproofe, that ſo I be honour'd, and the fitter to honor thee.*

2. Correction is a friends dutie, and reproofe, the honeſt mans right: for, 'tis then an excellent oile, when it proceeds from righteous lips. Thou ſhalt, ſaith God, rebuke thy neighbour, and not ſuffer ſin upon him;

and by Chriſts rules, we ought to rebuke our brother. *My God, give me honeſt neighbours, loving brethren to rebuke me, and make me ſuch to them: and let our eares heare the reproofe of life, that our ſoules get underſtanding.*

3. As God is mans beſt friend: ſo is reproofe the beſt of all, which comes immediatly from him. Wiſe then is he, who heares it willingly: happie is he, who turnes at Gods reproofe. All men erre, and muſt be recall'd, and 'tis a great honor, to be recall'd, redreſt by God. *I take it thus, O Lord, and therefore thanke thee now, for all thy paſt reproofes, and beſeech thee to continue, both thy outward and inward calls: but, gracious God, rebuke me not in thy anger, chaſten me not in thy hot diſpleaſure. O let love dictat thy reproofes, and correct me in gentlenes, yet with efficacie.*

4. Who is willing to give, not to receive reproofe, ſhewes ignoranee or pride: ignorance of th' excellence of reproofe; pride, in too high conceit of his unblamable vertues. He's a proſperous lover, if yet he truly loves others, who thus hates his owne ſoule; and he hates her, who refuſes reproofe: for, he erres from the way of life. *Lord, keep me in this way. Make me willing to give, but more to receive correction, and to this end, deliver me from pride and ignorance.*

5. As

5. As an ornament of fine gold, ſo is a wiſe reprover to an obedient eare. Indeed to make eares obedient, the reproofe muſt be wiſe: wiſe in the conſideration of the qualities, humors and intereſts of perſons, who give and receive correction: in the obſervation of the nature, circumſtances, motives of the offence: in th' election of time, place and words fit for that pious office; and ſo in the demonſtration of a zealous and loving heart moving to it. O that all men ſhould conſider theſe things! ſo their rebukes ſhould not be offenſive; reproofe ſhould not be call'd reproach; correction ſhould confirme, not break their amitie; inſtruction ſhould convert, not obdurat the erring hearts. *That all men be ſo, aſſiſt them, O Lord; bleſſe Rebukers with diſcretion and gentlenes; and the Reprov'd with humble hearts, obedient eares. Let not the firſt uſe reproach for rebuke: nor the ſecond harden their necks againſt frequent reproofes, leaſt ſuddenly they be deſtroy'd, yea without remedie.*

6. This perſon hath now done or ſpoken what deſerves reproofe, and as I love my God and him, I ought to rebuke him: *But that I doe it not in vaine, inſpire my mind, O God, direct my tongue, open his eares, prepare his heart; that my diſcreet and loving reproofe be receiv'd with profit.*

7. Liſten, my ſoule: here is one, who be-

gins

gins the office of a friend, he reproves thee. Conſider not therefore, whether he be truly thy friend or foe; or whether love, anger or vanitie make him ſpeak thus: but ſee, whether he ſpeakes the truth, and ſo receive his words, and in this eſteem him a friend. If his rebuke be falſe, and ſpoken in reproach, and ſo to thy diſgrace; let thy patience declare it ſuch, rather then thy clamors. *My God, I deſire to doe ſo, and if thou wilt help me, I ſhall finely doe ſo. O then denie me not thy grace: leaſt I loſe this faire occaſion, either for correction of ſome vice or error; or for triall of fortitude.*

His Praying and being Pray'd.

1 THere is no man ſo great and rich, which may be long without the help of the little and poore: and as all things are not bought with money, nor done for it: pray'rs are neceſſarie, not onely in Religion, but in Converſation. 'Tis then a generall dutie, to pray both God and men, and ſo to be highly eſteem'd: for, as all men have their whole dependence on God, and a certaine, one upon the other; ſo he is impious and fooliſh, who refuſes to pray his Maker and brother. *I'le not then refuſe it, but in all things will call on thee, my God, and ſometimes on my like. Heare then me,*

when

when I call, and let not men be deafe to my juſt petitions.

2. Pray'rs of man to God are holie, excellent and pow'rfull, if truly good. But to be good, they muſt have good Conditions or Qualities, and be made by a ſoule well diſpos'd. This muſt be * Wiſe, Meek, Faithfull, Conſtant, Inquiſitive, Humble, Penitent, Loving, Devout, Attentive, Thankfull, Carefull: and the Prayer it ſelfe muſt be * Intelligible, Grave, True, Juſt, Religious, Frequent, Short and Charitable. As all theſe are moſt difficult, yet verie requiſit, who intends to pray God, ſhall doe wiſely, to beg them firſt of him. My intention then being ſuch, *I pray thee, Lord, ſo to diſpoſe my mind, ſo to order my Pray'rs: that nothing be amiſſe in either of theſe two. Let them be both ſuch, as thou lov'ſt: or if not altogether ſuch, let thy love ſupplie all their wants, and cover all their faults.*

* See my Catechiſme, Queſtion 966. to 1017.

* See the Queſtion 1027. to 1052.

3. How excellent is man? how glorious his nature? ſith God himſelfe vouchſafes to pray and court him. Nay rather, how loving is that all-ſufficient God, to wooe that ſinfull wretch, for his owne advantage? *Doſt thou, my Lord, doſt thou indeed pray me daily by thy ſelfe and ſervants, to be reconcil'd unto thee, give thee my heart, ceaſe to doe ill, learne to doe well, walke in thy wayes, beleeve in thee, embrace and kiſſe thy Son? Then I*

will grant thy petition, yea heartily thanke thee, for requiring ſuch things of me. I grieve to have kept thy requeſt ſo long without anſwer; and that I never uſe thee ſo, grant me the will and ſtrength, to doe what thou command'ſt, forbeare what thou forbid'ſt.

4. Who will have good ſucces in his requeſts to men, muſt obſerve manie things; himſelfe, the partie whom he prayes, the ſubject of his petition in relation to both, the times and places fit for it: ſo hard is man to man, that nature is become too ſhort in ſome, to teach them th' art of perſuaſion. *If I have anie thing to require of others, and it be juſt in it ſelfe, convenient to me, and eaſie to them; move their hearts, O God, to grant it: and if they want my honeſt and poſſible help, let me willingly afford it, at the firſt intreatie.*

5. This man hath ſome requeſt to me of a thing, I know, and may doe. I will therefore prevent his pray'r, and grant before he askes; thus to comfort his heart, and make it thankfull *to thee, gracious God, for thy mercies to him by me. O make all men thus willing to doe good; thus readie to prevent a bluſh in the face of a ſuppliant, who would often more gladly buy, then beg favors.*

6. I cannot grant this petition, for want of meanes, and muſt not this other, becauſe it is not juſt. Yet I will doe ſomething for the petitioners, give good words to the firſt, honeſt

counſell

counſell to the ſecond. *Help them both, gracious God: the firſt with other friends, more able to help him then I; and the ſecond with repentance, that he grieve for his injuſtice, and willingly deſiſt from it.*

7. Manie things are lawfull, which are not expedient. So is this mans requeſt. It is juſt, but not convenient: 'tis honeſt, but not ſafe. I muſt then reject it, for its inconvenience or danger: and that my deniall offend him not, *I pray thee, my good Lord, ſo to diſpoſe his heart; that he intertaine no ill thoughts of me.*

8. There is an evident danger, in granting or countenancing this petition: yet it is ſo juſt and neceſſarie, that I am reſolv'd to doe it. It is to ſave an honeſt man, to help my friend or bloud oppreſt by injuſtice, to defend my countrie, to maintaine the glorie of God, and the right of his Church: and who will not adventure much for ſuch, yea goods and life, if need requires? I'le trie, what I can doe in this, and that my labor be not vaine, *aſſiſt me, Lord, in this deſigne. Give me wiſdome and fortitude in the carriage of this affaire, which I commend unto thy ſpeciall providence.*

His Converſation, Solitude, and Meditation.

1 MAn is a ſociable creature, delighting much in companies, and ſeeking acquaintance. His wiſe Maker knew his diſpoſition, and ſaw, it was not good, that man ſhould be alone. I can therefore but diſlike thoſe, who flie from companies to live amongſt wild beaſts; or (though they dwell in great cities) have no familiaritie with men; but paſſe their lives with images, bookes and skuls, unles it be once or twice everie week. Indeed they follow their nature, in frequenting their like: for, as thoſe men are dead to generous actions; ſo they doe wittily (if not well) to ſort themſelves with dead mens workes and bones. *Let me not, O good God, burie my ſelfe alive, ſpending my time in idlenes, and feeding my melancholick humors; but grant me wit to chuſe my time, both to converſe, and be alone.*

2. Some ſay, Wiſe men can never be alone: for, if they want men, they have bookes; and if theſe faile, their minds are free to walke with the angels, and talke with God himſelfe. This may be true for a ſhort time, but it cannot laſt long. Our ſoules are here ty'd by a ſtring,

ſtring, which quickly puls them downe. The cares of the bodie, and the thoughts of the world make us often in a moment fall downe againe from the higheſt heaven. Then we may and muſt give attendance to the fleſh, viſit our friends, and deale with men; then flie up againe, if we can. *O Lord, grant I doe ſo, dealing by turnes with thee and men, now pleaſing the mind with ſweet meditations, and then feeding the fleſh with what ſhe juſtly doth require.*

3. We muſt live in our ſolitude, as if we were in companie, and never thinke, we may then ſin, becauſe no man ſees us: for, who made man, and can ſave or damne him, hath alwayes his eyes upon us, yea within us, beholding our actions, and weighing our imaginations. *Let me, O God, ſet thee alwayes before me, and be thou ſtill at my right hand, to guide me aright in this world.*

4. It is harder to live with men, then manie thinke. In our chambers we may live as we liſt, if ſo be't, we doe well: but abroad we muſt conforme our ſelves to the divers humors of men: with thoſe who weep, we muſt mourne, and with them who laugh, be merrie. In all lawfull actions, we muſt doe as the reſt; yet we may trie, to doe better, then they. So by imitation, we doe pleaſe them; and by doing better, we reforme in them what's amiſſe.

miſſe. *Good Lord, teach me ſo to behave my ſelfe with men, that better then I teach me good, and I may convert thoſe, who are worſe then my ſelfe.*

5. In our converſation we muſt ſhew reſpect unto our betters, gentlenes to our inferiors, and courteous freedome to our like: reward our friends with mutuall love, and ſo deale with our enemies, that we avoid their ſnares, and reconcile their minds. Friends may be loſt, and enemies won; we muſt therefore be neither too free with the firſt, nor too ſevere with the ſecond. Let thoſe, who in our preſence doe well, receive our praiſe and encouragements, and the others our diſcreet reproofe and gentle diſſuaſion. *Grant, my good Lord, that I obſerve all theſe in my converſation. Suffer me not to make other mens ſins mine owne, in winking at them, approving them, or not reproving them. Let me ſeeke thy glorie in all things, and teach all men thy feare.*

6. The Wiſdome of God commends us the prudence of Serpents, and the ſimplicitie of Doves: as theſe being moſt requiſit in our converſation. *Give me theſe, O Chriſt my Wiſdome: give me a prudent wit, to looke well to my wayes, fore-ſee the evill, and hide my ſelfe: and harmles, leaſt I injure others.*

7. The world is like the ſea, full of ſtorms, rocks and ſands; and ſo ought to be ſhun'd:

yet

yet as the ſea hath ſome calme 'twixt the ſtormes, and manie places free to the navigation; ſo the world is not alwayes, and everie where perillous. We may then deale with it as we doe with the ſea; ſaile in the calme, and land when we ſee the weather boiſterous; converſe with men, when they are quiet and ſober: then retire to our owne dwellings, when their paſſions rage againſt their reaſon. There in our meditations, we ſhall by the windowes of quick apprehenſion ſee worldlings toſſed to and fro, as a ſmall boat in a tempeſtuous ſea. *O Lord, teach me to walke upon the waters of this world, when time doth ſerve; and take me thy ſelfe by the hand, when the wind is too ſtrong, and I begin to ſinke.*

8. The world is either the whole univerſe of heav'n and earth with their creatures, or the whole mankind. Being taken in the firſt ſence we cannot flie from it, and in the ſecond we muſt not: unles we (Timon-like) hate our ſemblable, as being all naught, whereas often none's worſe then we. Were all men led with the ſame ſp'rit as manie black minds are, then farewell all ſocietie. *Let me not, Lord, hate thoſe whom thou haſt made; forſake my like, ſhun men as ſnakes, yet lurke in holes like a ſerpent.*

9. The world is againe either that, which God being in Chriſt, hath reconciled to him-

ſelfe; or that which cannot receive the ſpirit of truth. The firſt is the Church of God, and the ſecond the aſſemblie of the wicked, infidels and reprobate. We muſt ſtrive to live in the firſt, leaſt we be ſtarv'd; for 'tis our Bethlehem (the houſe of bread) where Chriſt is born to us; the paſture, where God feeds his ſheep; and the fortres, where he keeps them. The other we muſt depart from, if we are in; and come not neere, if we are out: for, they ſit in darknes and the ſhadow of death. *Keep me, O God, within the boſome of thy Church, and let me never walke in the counſell of the ungodlie, ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornfull.*

10. Who walkes with wiſe men, ſhall be wiſe: for, good is communicative. The Sun cannot keep his light to himſelf, nor wiſe men their wiſdome. They will impart me ſome; yea enough to ſee mine owne wayes. Good men will teach me goodnes; the mercifull, pitie; the upright, true dealing; the harmles, innocence; the modeſt, chaſtitie; the humble, lowlines; the courteous, affabilitie; the ſober, temperance; the prudent, diſcretion; the patient, fortitude; the conſtant, ſtabilitie; the thankfull, gratitude; the ſad, gravitie; the merrie, cheerfulnes. *Let me, O God, converſe with ſuch, as can make me good by counſels, and better by their owne examples: and when I am with them,*

them, make my mind docible, to learne eaſily their precepts; open mine eyes, to marke their behaviour; and ſtrengthen me, to imitate their lives.

11. A companion of fooles ſhall be deſtroy'd: who toucheth pitch ſhall be defil'd therewith; and who hath fellowſhip with a proud man, ſhall be like unto him: for, ill manners are as the contagion, infecting their neighbours. The proud man doth poiſon our minds with loftines, the glutton with greedines, the covetous with avarice, the voluptuous with wantonnes, the prodigall with laviſhnes, the cheater with deceits, the theefe with pilfering, the wrangler with debate, the cholerick with anger, the cruell with violence, the oppreſſor with extortion, the drunkard with quaffing, the impudent with boldnes, the obſtinat with wilfulnes, and the ſluggard with idlenes. *Let me not, Lord, converſe with ſuch, as can make me worſe then I am, by ill examples and counſels; or if I need to be with them, let not their inſtructions enter into my heart, nor their behaviour pleaſe my eyes; but grant, that loving their perſons, I hate their ill manners.*

12. A little leaven leaveneth the whole lump. St. Paul thought, an inceſtuous perſon and a fornicator call'd a brother might infect the Church of Corinth. Indeed one ſcabbed ſheep ſpoiles the whole flock. So then it were

better for us to ſhut our ſelves in a caverne, then to be familiars with ſuch, as the Apoſtle wiſhes us to forbeare, fornicators, covetous, idolaters, railers, drunkards, extortioners. *Keep me, good Lord, from ſuch mens companies, who drinke ſin like water, deviſe miſchiefe upon their beds, and whoſe bowes are bent, and their arrowes readie upon the ſtring, to ſhoot privily at the upright in heart. Let them not wind themſelves in my good opinion, and by their words, ſmoother then butter and ſofter then oyle, perſuade me to like their doings.*

13. Ill companies are worſe then peſtilence: for, they infect the mind, when contagion doth poiſon but the bloud. Yet as we may with a cordiall come often neere the plague, without receiving infection; yea drink poiſon it ſelfe without harme, after we have taken an antidote: ſo when our minds are well reſolv'd on a religious courſe, armed with pray'r, and led with good meaning, we may ſafely converſe with ungodly perſons; for, we muſt not beleeve, that Paul forbids it ſo ſtrictly as ſome doe imagine: for, he would not the Corinthians ſhould think, that he gave them precepts, to forbeare the companie of the fornicators of this world; for then he knew, there were ſo manie fornicators, covetous, &c. that they muſt goe out of the world; but he forbad their acquaintance with them of the Church, who

who were ſuch. Now if his reaſon was good then, why not now? ſince all men live with ſo little regard of their Chriſtian calling, that he muſt goe out of the world, who is afraid to keep companie with thoſe, of whom holie Paul ſpeaks. For, which of us can ſay now; Who can accuſe me of fornication, or covetouſnes, or idolatrie, or railing, or drunkennes, or extortion? Therefore we muſt in this time imitate the charitable Samaritan, when we find in our way anie man wounded in the ſoule; not paſſe by him, as the Prieſt did, but goe to him, and bind his wounds, ſtay his ill courſe by good examples and counſels; poure in oyle and wine of ſweet and comfortable words; put him on our owne beaſt, ſhew him the ground of our owne hope concerning the remiſſion of our ſins, and the ſalvation of our ſoules; and bring him to the Inne, the holie Church of God. *O gracious Redeemer, who cam'ſt to ſeeke out the loſt ſheep, and call ſinners to repentance; give me a heart ſenſible of my brethrens offences againſt thy majeſtie; a willing mind, to withdraw them from ſin; a holie behaviour and gracefull utterance, to perſuade them with deeds and words to lead a better life: and while I ſhall be thus imploy'd, preſerve me from their infection; and grant, my remedies have more vertue, then their diſeaſe.*

14. Should healthie men flie from the ſick,

what help could they find to heale them? And ſhould good men ſhun ill perſons, how could they become good? Was not Chriſt converſant and eating with ſinners? and hath he not and his Apoſtles exhorted us in manie places, ſo to let our lights ſhine before men, and be ſo holie in all manner of converſation, in the midſt of a crooked nation, that God be glorifi'd, and ſinners converted to him? Then Sr. Pauls prohibition, to eat with fornicators, &c. muſt be underſtood either in the Sacrament, or with ſtrangers to us, but not of our kindred, maſters, neighbours and friends: for, with theſe we may keep acquaintance, and muſt ſtrive by faire meanes, to bring them into the right way, when they are gone aſtray. *Lord Jeſus, the great Shepherd of the ſheep! make me (I beſeech thee) ſo perfect in all good workes, that men be turn'd by my example from their manifold ſins, to ſerve thee in holines and righteouſnes all the dayes of their life.*

15. Tares grow with the wheat till harveſt, ill and good men live together till death: but then the wheat is gathered into the barne, the faithfull ſoules carried into Abrahams boſome; whilſt tares are burnt, and the wicked buried in hell. From the dayes of Cain to the end of the world, the Church of God hath ſheep and goats; but then they ſhall be ſepara-

ted.

ted. In the meane time, let the ſheep keep their innocent nature, and the wheat retaine its goodnes, waiting patiently for the time, the Lord hath appointed for their ſeparation. *I hope, O Lord, that I am a ſheep of thy flocke, and an eare of corne in thy field; then let not tares hinder my growth, nor goats alter my condition.*

16. To be good with good men is no true token of goodnes; but to be ſuch with the wicked is a witnes of ſound vertue; and to convert them from their lewd wayes to godlines, is an act ſo glorious in Gods eyes, that he will make ſuch perſons ſhine like the lights of the firmament, and be call'd great in his Kingdome. *Good Lord, make me good at all times and in all companies; but double my goodnes, and blow my zeale, when I converſe with evill men; that thou ſpeaking by me, and working both in me and them, their ſoules be brought from a ſinfull to a gracious eſtate.*

17. Amongſt all the wicked, whoſe converſation we muſt ſhun, hereticks are the firſt, becauſe their falſe doctrine may quickly poiſon us, unles our faith be well grounded, and our hope ſtrong. We may yet converſe with them, when we doe ſee anie likenes, to draw them from their hereſie. But if their ſubtilitie be greater then our learning, we muſt beware to deale with them. As for thoſe, who have been

warn'd by lawfull ſuperiors, yet perſiſt in error, and thoſe arch-hereticks, who broach, or by profeſſion teach hereſies, we muſt never receive them in our houſes nor ſo much as give them the ſalutation of the day; leaſt we be partakers of their ill deeds. We have in this Gods owne prohibition, and two great mens examples, Chriſts beloved Diſciple, and Polycarpus his Martyr. The firſt would not waſh himſelfe in the bath, wherein Cerinthus was, nor the ſecond ſalute Marcion. *O thou the God of truth! let me never frequent ſuch men; but if by chance I meet them in my way, let me looke upon them, as on the Devils eldeſt ſons, and thy greateſt enemies: and if they be not paſt amendment, convert them, Lord, I beſeech thee; that thy Church be without error in faith, and her members holie in all converſation.*

18. As we muſt gladly frequent thoſe, whoſe words and actions teach us thoſe vertues, we want: ſo we muſt be carefull to avoid thoſe, who are ſtain'd with thoſe vices, and guiltie of thoſe ſins, to which we are chiefly inclin'd: leaſt ſo we be confirm'd in them. *I am ſicke, O God, I am ſicke, but ſicke ſpiritually; then teach me thoſe outward Phyſicians, which may give me good remedies by their Chriſtian inſtructions and converſation; and worke thou powerfully with them, opening my mind, moving my heart, to conceive,*

conceive, beleeve and practiſe thoſe precious things, I ſhall heare of them, ſee in them: and let me never frequent thoſe, who by their contagion ſhould augment my diſeaſe.

19. Tale-bearers and Flatterers ought to be ſhun'd, as the enemies of all men: the firſt of the abſent, the laſt of the preſent. They are both baſe, injurious, deceitfull. *Permit me not, O God, to countenance ſuch vile perſons, much leſſe, to become one of them. Let me hate falſe or idle reports, and beware of adulation.*

20. He is dead in the world, who lives but to himſelfe. Solitude is for certaine times commendable, and meditation praiſe-worthie, when juſt action challenges not our time. But to be alone, when we ſhould be in companie, and meditate in private, when we ſhould act in publick, is much fitter for a heathen Timon, or a Roman Frier, then for a true ſervant of Chriſt. We ſhould imitate our Maſter, pray and preach by turnes, meditate by night, teach by day. *O Chriſt! let me follow thee in thoſe things, thou didſt here as a holie man. Let me by pray'r ſtrengthen my ſoule, and by meditation feed her oft: then grant, I teach thy ſtatutes to the unlearned, thy judgements unto the wicked, thy mercies to the penitent.*

21. 'Tis needfull for a man to converſe with himſelfe; for, ſo he ſees his owne eſtate,

and

and may mend it, if it be bad; or better it, if it be good: and likewiſe as he, who ſtands on a hie rock neere the ſea, ſees that element better, then he, who ſailes upon the waves: ſo the ſolitarie hath a fuller ſight of the world, then if he were toſſed in it. In his meditation he cals in his converſation, & this ſhewes him all mens diſpoſitions, and where both theirs and his are good, where they are naught, and how he muſt behave himſelfe, in his next ſallies out. *Lord, let me love to looke into my ſelfe, and there learne how to become good, or grow better. Let me know mine owne heart, and teach me how to deale with men.*

22. Manie by deep meditation correct the vices of nature. I will then even now, and from this time till death, daily and often conſider, to what vices I am inclin'd, and what vertues I want, and withall how to root out the firſt, and plant the ſecond in my heart. *Lord, bleſſe me with good thoughts, and let me ſee my diſeaſes and their remedies. Teach me to know thee my Maker; conſider whereof and wherefore I was made; view the place of this my abode; thinke what love it deſerves, and in what dangers I live here; meditate whither I muſt goe, and take betimes the right, though ſtrait, way unto happines.*

23. Theſe ſhould be in my opinion the chiefe ſubjects of our Meditations: Gods Workes,

Workes, Law, Love, Rewards. His Workes, to admire him in them. His Law, to obſerve it. His Love, to anſwer it in ſome ſort by another love. His Rewards, to invite and incite us in his ſervice. In theſe, my ſoule, in theſe muſt be thy chiefe delight. *That they be ſo, aſſiſt me, gracious God, that nothing be ſo pleaſant to my heart, as theſe meditations of thy marvellous Works, holie Law, exceſſive Love, and excellent, yet free Rewards. Let me conſider them ſeverally, or all involv'd in Love: for indeed Love comprehends all. Love made the world for my fruition, gave me the Law for direction, and prepar'd the Rewards for my incitation. Yea Love hath done much more: for, it brought Chriſt from the Throne to the Croſſe; from the higheſt glorie of heav'n, to the greateſt ignominie of earth. O then let me intirely love that Love, that love of God, that God of love, or rather that God Love.*

24. Fooles ſay, I had not thought on it, when the events of their actions croſſe their expectation. Wiſe men differ from them: for, although the iſſue prove often contrarie to their expectation, ſince there is nothing ſo certain, which may not be hind'red by ſome ſudden accident, yet it is not for want of due meditation; ſith their counſels goe before their reſolutions; and before they begin they conſider the poſſibilitie, lawfulnes and utilitie of

the

the thing, not forgetting the meanes, by which it be well effected. *Good Lord, make me wiſe in this ſort. Let my meditation prevent all my actions; and let that be ſo wiſe, that theſe prove moſt happie.*

His Meeting with a Friend.

1 IF friendſhip is in human life what the Sun is in the world; who hath no friends, wants light and heat: but who hath ſome, doth enjoy theſe. I may then ſay at the ſight of this man, that light appeares to me, and heat begins to comfort me. He is my friend, and as ſuch I will embrace him, *and withall call on thee, the God of love, to bleſſe us with perſeverance in our mutuall friendſhip.*

2. There's one, whom I eſteem and call my friend: for, I find him verie friendlie and officious, being made ſuch to me and I to him, by a ſweet ſympathie or agreement of our humors, by a perfect conformitie of opinions, and joint indeavours to ſerve God, aſſiſt and delight each other in all juſt occaſions. He loves me at all times, in ſummer and winter; ſtickes cloſe to me in proſperitie and adverſitie, honor and infamie; gives me prudent counſels, to order my affaires; and religious, in the ſervice of God. I will then love him as my ſoule, and what I have ſhall be at his diſpoſition,

ſition, ſo that he never want, as long as I enjoy anie commoditie. *O God, take care of this loving perſon, yea of what belongs unto him: and that our friendſhip may pleaſe thee, be thou the chiefe object of it: and that it continue, let thy grace never forſake us, but let truth and fidelitie take their habitation in us.*

3. There is a friend, yet (as I may ſuſpect) not of my perſon, but greatnes My wealth makes him my friend, my gifts draw him to me. I will not then truſt him: for if I fall, he'le not raiſe me: and if my riches flie away he'le flie with them, or after them, to grow rich by my povertie. Shall I then regard him? Yes, though not as a friend. *Give me, O God, the ſpirit of diſcretion, in the election of my friends: leaſt I take diſſimulation for ſincere affection: and give honeſtie to all diſſemblers, that they love the perſons, more then the wealth and honors of all thoſe, whoſe profeſt friends they are.*

4. This man will be my friend, but I will not be his. He is an angrie man, with whom I will make no friendſhip: a drunkard or prater, who cannot conceale my counſels: a lover of ill companies, a derider of godlines, a vicious and irreligious perſon. I muſt not then ſhake hands with him, nor goe with him; leaſt I ſhould learne his wayes, and get a ſnare unto my ſoule. *Let me not, Lord, contract friend-*

ſhip

ſhip with thoſe, who by their wicked behaviour declare themſelves thy ſworne enemies. Either convert them unto thee, and ſo unto a holie life; or let me ſhun their companie, unles it be to inſtruct them.

5. There goes a man with whom I have none or but little acquaintance, yet one moſt fit to be my friend; for, I conceive him to be deare to God. See, how modeſt all his apparell is, how grave his lookes without ſeveritie. I heare commendations of his ſobrietie, juſtice and pietie, without hypocriſie. His converſation drawes others to the love of vertue, his tongue declares them the wonders of God, unfolds his myſteries, invites them to his love. I will now go to him, or ſhortly ſeek means to begin a ſtrait friendſhip with him. *Let thoſe, O Lord, let thoſe be my friends, who love thee, and by whoſe help I know thee more and more, love thee with more ſinceritie, ſerve thee with more fidelitie.*

6. My friend is coming towards me with a countenance ſo cheerfull, that I perceive, all things are well with him. *I bleſſe thy Name, O gracious God, for the happines of my friend, which I pray thee to continue.*

7. How ſad doth my friend look! how dejected is he! I will know what the matter is, and afford him my help, in comforts, ſervice, loanes or gifts. He ſhall want nothing, I enjoy; *yea beſides it, I will and doe pray thee, my God,*

to diſperſe his ſad thoughts, cheriſh his heavie ſoule, and help me and other his friends to relieve him in his diſtres, that he may praiſe thy Name for our fidelitie.

8. Yonder goes one, who ſeems not to know me, or whom I would not ſee: yet he hath been my friend, but now is loſt to me, or I to him. So nothing is conſtant on earth, and ſo I learne, that we muſt not be too bold with our friends, leaſt we loſe them; nor too laviſh of our ſecrets to them; leaſt they prove falſe, and baſely betray us. *O my God, let me die, rather then be ſo baſe; and let me live circumſpectly, that I feare not the treacherie of other men.*

9. There is ſomething between this friend and me, which cooles our affections: and ſo I ſee, we are not wiſe, nor worthie to have friends, ſith we cannot cover, excuſe, forgive their faults. Who will have a friend without vice, muſt ſeek him in heaven. *Shew us this, O wiſe God, and reconcile our minds, that our amitie end not thus, but it be permanent.*

His Meeting with an Enemie.

1 SIth all men are made of one bloud, Enmitie is 'gainſt their nature; yet it is now ſo generall, that it may be thought naturall. And ſo is it, as nature is wholly corrupt: for ſo 'tis prone to everie vice, and Enmitie is a great

vice,

vice, yea the cauſe of manie. *Give ſtrength, O God, give ſtrength againſt this corruption; correct this furious vice in me; fill my heart with love to all men, and all men with wiſdome, to conſider they are brethren, all engendred by one primarilie father: and ſo let this knowledge breed mutuall affection.*

2. If I muſt love all men, I muſt be enemie to none, but a friend unto all, and ſo ſhew them th' effects of true friendſhip. *That I be ſuch, and doe this, aſſiſt me, good God, and not onely me, but all men.*

3. That man is my Enemie, but who hath made him ſuch? I, by ſome ill office, or he, by ſuſpition; or another, by a falſe relation? If anie of theſe be the cauſe of his anger, I will make him ſatisfaction for th' injurie, and let him know the truth of the thing, he ſuſpects or heares. *Give me, O Lord, grace to doe ſo, and let him cheerfully both accept and beleeve what I ſhall doe and ſay.*

4. This man hates me, becauſe my good life condemnes his; and reputes me his chiefe enemie, becauſe I tell him the truth. I then pitie his caſe, and much rejoyce in mine. *Yet my joy is in thee, O Lord, the author of my holines; and my pitie moves me, to beg thy compaſſion upon this ſinfull man, to convert him to godlines, and to the love of ſaving truths.*

5. There is my ſworne enemie, who whets his

his tongue to ſlander me, and daily plots my deſtruction in goods, friends, life. Then he's the man, whom Chriſt doth command me to love, bleſſe him, doe him good, pray for him. *I will, O Chriſt, doe as thou command'ſt me; but help thou me, to doe it well, I will love him heartily; ſpeake as well of him, as truth ſhall permit; doe him as much good, as I can; wiſh him all happines, which proceeding from thee, I pray thee to give him. Bleſſe his houſe with plentie, his familie with tranquillitie, his bodie with health, his heart with love, his ſoule with pietie.*

6. That man comes againſt me, with looks preſaging ſome miſchiefe. He will either quarrell or fight; by his tongue wound my reputation, or with his ſword indeavour to cut off the weak thread of my life. I muſt then ſtand upon my guard, that his foule words provoke me not to impatience, nor his weapons hurt or kill me. *Rebuke him, O my God, rebuke or weaken him. As the hungrie Lions could not devoure Daniel, then in thy gracious protection: ſo let not this mans ſtrength or skill prevaile againſt me thy ſervant, but make me victorious of him, yet not inſolent againſt him. If I am forc'd to fight in my defence, let me unarme him without harme, overcome his ſtrength by valor; and his furie, by generoſitie. Forgive his malice againſt me, and let love ſucceed it.*

His Good Name.

1 AS a good Name is better then great riches; ſo the wiſe preferres it to them: and who is truly ſuch miſtakes not, wherein it conſiſts. He knowes, vertuous actions, are the right foundation to an honeſt Reputation, and that wiſdome and pietie make him glorioufly famous. *Let me, O God, truly know this, and ſo let vertue and religion be my principall ſtudie, that my name be moſt ſweet both to thee and all men.*

2. I perceive, I have a good name, and that whoſoever knowes me, ſpeakes honorably of me; becauſe they ſee my religious converſation, and by it gueſſe, that I am inwardly what I appeare in the outſide. But are they not deceiv'd? No, *thankes to thee, my God. Both ſides agree: my holie affections produce my good actions, my intentions are right for thy glorie, my religion is not onely ſuperficiall, but moſt cordiall. Therefore againe my cordiall thankes to thee, O Lord, from whom my thankfull heart hath its ſinceritie, and which I beſeech thee to deliver from vanitie proceeding from th' applauſe of men.*

3. See, how ſweetly theſe look on me, how courteouſly they ſalute me, how humbly they give me the way. Is it for my riches, greatnes; vertue or religion? Alas! the two firſt are not mine,

mine, though like Swallowes they have now made their neſts under my roofe. And for the laſt, they are greater ſtrangers to me. I have no vertue, but in ſhew; no religion, but on the lips. I am but a meere Formaliſt, a verie hypocrit: ſo that like the Church in Sardis, I have a name, that I live, yet am dead. Then, my Soule, regard not the honors, all theſe render thee, but crie to God for help, call upon Chriſt for life. *Thou, Chriſt, who art the Reſurrection of the dead; of the dead in the fleſh, of the dead in the ſoule: regard, I beſeech thee, my wretched condition; regard and vivifie the deadnes of my heart. See, how fairely I carrie all things outwardly, yet how corrupt I am within. O permit me no more, to be a Saint without, and a Devill within, but ſanctifie me now throughly. Sanctifie me by thy truth, that like thy ſelfe I love truth in the inward parts. Give me, O give me a ſtrong love of the hearts puritie, and pardon my hypocriſie.*

4. I heare, manie ſpeake well of me: and ſo I have a good name amongſt them. But what are they? Birds of the ſame feather, the companions in my riot, the fomenters of my faction, the complices of my wicked actions. And is a name good in ſuch mouths? Nay rather their breath taints a name. God forbids ſuch to uſe his name, and ſo ſhould good men doe: and certainly, if I were ſober and quiet, honeſt

and truly religious, thoſe would blame me, who now praiſe me. *O then, my God, make me ſpeedily ſuch, that theſe men may not avow me; or rather make me and them ſuch, that we be aſham'd of our wickednes, and ſo approv'd of thee.*

5. The memorie of the juſt is bleſſed; but the name of the wicked ſhall rot. Am I then deſirous, to leave a good name after me, an ornament to my iſſue? Let me be juſt: for, juſtice ſhall preſerve my name; but if I am injuſt, wicked, irreligious; my name ſhall rot, as ſoon as my carkas; or if it continue, it ſhall be like a ſtinking ſnuffe, to offend the noſtrils of my poſteritie. *O then let the juſt God make me upright and religious, to his glorie, and the honor and example of my children.*

6. There's a Name good by excellence, and ſo moſt worthie to be prais'd: an admirable, holie, reverend, great, glorious, ſweet, terrible Name. 'Tis the name of the Lord, of my Maker, Saviour and Comforter. See my Beliefe, Article 33. and 34. A Name, which I deſire to have alwayes in my heart, and often in my mouth; yea a Name into which, as into a ſtrong tow'r, I will run, to be ſafe. *Thy Name, O God, is as ointment poured forth; therefore I will love thee. O let me know thy holie Name; that I ſanctifie it, and not profane or blaſpheme it; thy terrible Name, that I feare it; thy glorious Name, that I glorifie it; thy ſweet Name,*

that

that my ſoule love it. Let thy Name be named on me, or I call'd by thy name, acknowledged as thy ſervant; that all good men love me, and the wicked be afraid of me.

His Ill Name.

1 THat man hath but little of man, who is careles of his good Name: for, man generally hath by nature a ſtrong inclination, to be in good Reputation: ſo that where one degenerates from this naturall propenſion to glorie; thouſands exceed in its proſecution, and manie loſe themſelves in it. *Lord, make me moderat, neither too eagerly ſeeking to be well eſteem'd by others; nor fooliſhly careles of their good opinion.*

2. I have here an ill Name, and truly not without deſert. I am a blaſphemer of the holie and glorious Name of God; a derider of godlines; a drunkard and wanton; an oppreſſor, or ſelfe-ſeeker; an unprofitable citizen in the common-wealth; a rotten member in Gods Church. Can then others ſpeak well of me? No certainly, otherwiſe they ſpeake without truth. If then I will recover my good name, and fill mens mouths with my commendations, I muſt change my converſation, and make it as holie, as 'tis impure. Make it holie? Alas!

this is beyond my pow'r. I can rather, I will, I muſt, I ſhall adde daily to my impurities, unles the pure God of heaven ſtop the ſwift courſe of ſins violent ſtreame. *Thy grace then, O my God, thy help, to turne thoſe black waters. O renew me now within, with divine lights, pure affections; that my words and actions be likewiſe ſanctifi'd, and ſo my neighbours may ſpeake well of me, for my Chriſtian converſation; and better of thee, for thy love and mercie in my converſion.*

3. Manie ſpeak ill of me, and no wonder; for, I ſpeak ill of them. I, like a buſie foole, prie into their ſecret affaires, diſcover their counſels, publiſh their faults: and ſo they doe the like of me: and ſo againe, I and they are all naught. *Let then the onelie good God reforme us, make us ſee, loath, forbeare theſe evill practices, and live as good neighbours ſhould doe.*

4. I heare ſome light ſpeeches of me, and therefore I will examine, what foundation they have, and if in me or in others. If the cauſe be in me, and not honeſt; I'le indeavour to remove it: if in others, proceeding from anger, malice, or falſe report; I will trie to informe or pacifie their minds. *Lord, ſhew me the meanes to doe this, leaſt their ſlanders of me upon anger, malice, credulitie, provoke thee to permit, their owne names be defam'd; yea to plague them in their goods, friends, bodies and ſoules.*

5. I have

5. I have an ill name amongſt my neighbours, becauſe (poore ſoules) I am not their pot-companion. They call me Covetous, becauſe I am not a glutton or prodigall; Sillie, becauſe I ſwager not; Coward, becauſe no brawler nor fighter; Eunuch, becauſe no whore-maſter. Shall I then regard what they ſay, and to avoid theſe names, become furious, laſcivious, or drunkard? *The Lord forbid. No, no; my God: they muſt not draw me thus away from my ſober and quiet life. Rather, call them to my imitation, aſham'd of their lewd life, and of their detractions of thy graces in me.*

6. Heark, this man ſaith, I am a Puritan, becauſe I will not ſweare, or I reprove him for ſwearing: this other jeares at my profeſſions of Chriſtianitie, at my frequent exercices of pietie, which he eſteemes hypocriſie, and calls me ſuperſtitious foole. And am I ſuch indeed? Doe I ſerve my God but in ſhew and in ſuperſtition? Is my pietie but outward, and my profeſſions but verball? *Then the Lord pitie me with ſpeed: but if all theſe things are reall in me; then his goodnes be prais'd, and knowne to this reviler of his gifts. Till then, and as long as ſuch as he live, make me, O God, joyfull in theſe trialls of pietie, conſtant in thy ſervice, by honor and diſhonor, by ill and good reports, as a deceiver, and yet true. Bleſſed Saviour, who for my ſake, didſt make thy ſelfe of no reputa-*

tion, give me ſo much wiſdome, as to eſteem reproach for thee greater riches, then all worldlie treaſures. O let me thinke my ſelfe happie, when I am reproach'd for thy name; and bleſt, when men ſhall revile me, and ſay falſly all manner of evill againſt me, for thy ſake. Put thy Law in my heart; then let me not feare the reproach of men. Let not thy word be to me a reproach, but a delight; nor ſin a delight, but reproach: yet that it neither be this laſt, cover it with thy holines, and let me know, love, practiſe righteouſnes. So let theſe doe, and if ever I have committed this great ſin, this ſin of deriſion againſt godlie perſons, pardon it, I pray thee, and preſerve me from it.

His Proſperitie.

1 PRoſperitie is the common wiſh of all men, yet as it conſiſts in honors, riches, friends, health, pleaſures; 'tis the portion of few; and then no certaine token of Gods ſpeciall love, ſith the wicked enjoy theſe as well as the good, yea often in greater meaſure. *When then thou O Lord, wilt bleſſe me with proſperitie, extend it farther, I pray thee. Let my ſoule feele thy ſaving grace, my heart be fill'd with all Chriſtian vertues.*

2. There's no truſt in proſperitie, becauſe 'tis built upon a ſandie foundation. Though then plentie be now in my dwelling, and greatnes

greatnes wait on me: although all men profeſſe great friendſhip towards me, my veines be full of the beſt bloud, and my bones moiſtened with marrow: yet I will not ſay to my ſoule; Thou haſt much goods laid up for manie yeares: take then thy eaſe, eate, drink and be merrie: *For, thou, O God, mightſt ſay to me; Thou, Foole, this night thy ſoule ſhall be requir'd of thee: then whoſe ſhall thoſe things be, which thou haſt provided? O then let me not lay up treaſure for my ſelfe, but be carefull to be rich towards thee.*

3. The eaſe of the ſimple ſhall ſlay them, and the proſperitie of fooles ſhall deſtroy them: becauſe their eaſe breeds idlenes, this foments wantonnes; and in proſperitie they eſtabliſh ſecuritie. The wiſe doe otherwiſe, looking upon proſperitie as upon a Swallow, which ſings for a ſhort time about his houſe, then flies away, leaving behind but a litle neſt of drie dirt. *Let me, O God, have a wiſe heart, to conſider rightly all things, not placing my felicitie in things eſſentially earthlie, in things ſubject to inſtabilitie; but ſeeking my riches in thee, and ſetling my greatnes, delights and life in thy favor.*

4. The Wicked live, become old, and are mightie in pow'r; their ſeed is eſtabliſht, their houſes ſafe from feare, they ſpend their dayes in mirth. Is not therefore their condition happie, and ſo their life deſirable and imitable?

No,

No, no: They are but (like hogs or oxen) fatned for the ſlaughter; reſerved to the day of deſtruction and wrath; their lamp is ſoon put out; in a moment they goe down to the grave. And is this right proſperitie? Not in my opinion. It is rather adverſitie, to be thus proſperous, to be here rich, great, voluptuous; ſith fooles are thus deſtroy'd, wicked cut off and damn'd. *O then, my God, let me not be envious againſt the workers of iniquitie, nor fret by reaſon of the man, who proſpers in his way, and brings wicked devices to paſſe. Let me rather pitie his condition, and pray thee for his converſion, then be tempted to his imitation.*

5. Now I am in proſperitie, I live in plentie and at eaſe, all my deſires are ſuccesfull. Then I muſt be thankfull, carefull and wiſe: *My God, grant me theſe three, gratitude, care, wiſdome; gratitude to thee for thy worldlie gifts; care, to avoid exces in their fruition; wiſdome, to love them in ſuch ſort; that if thou wilt take them, my heart follow them not.*

6. I muſt in libertie remember thoſe, who are in bonds; and in proſperitie, thoſe, which ſuffer adverſitie, as being in the ſame bodie. But what muſt my remembrance be? The ſame I would that theirs ſhould be, if I were in their caſe. They ſhall be remembred in my prayers to God, for his infinit compaſſion on them:

in

in my good words to them, for their consolation: in my liberall gifts, frequent visits and courteous offices, for their speedie reliefe. *My God, affect all men with these human, holie desires. Let dead charitie be reviv'd in these uncharitable times; and let, in these dayes of hatred, brotherlie love continue, or rather be renew'd. Be thou gracious to prosperous persons, in inlarging their hearts to Christian compassions, and liberall contributions: and to th' afflicted, in sweetning their adversities, by spirituall consolations, full persuasions of thy eternall love, in their correction or triall; speedie and happie change of their sad condition, sad at least outwardly in worldlie appearance.*

His Adversitie.

1 SIth Man is born unto trouble, and subject unto miserie, he must, if he be wise, make good provision of patience against the evill day: and the more he's honest, the more vertuous and religious; his provision must be greater, and sooner made, because his portion of pleasures is not on earth, but troubles, want, and bitternes of soule are here reserv'd for him. *I cannot, O my God, I cannot say, I am vertuous and religious, unles I be such in some cold desires of vertue, weak indeavours in pietie: yet knowing, my life is expos'd to great and daylie afflictions,*

I beg

I beg of thee the ſtrong armour againſt calamitie, fortitude and patience: fortitude, to ſcorne voluptie, ſleight fraile beautie, and neglect vaine honors, and boldly undertake the conqueſt of the World, the Devill and my ſelfe, to bring them as ſlaves to thy feet; and patience, to endure meekly all the difficulties, dangers, ſorrows, I ſhall find in that enterpriſe.

2. He is not fit to reigne with Chriſt, who will endure nothing for Chriſt, and ſo will not imitate Chriſt, who certainly did not live here in plentie, pleaſures and honor, but in great povertie, feares, griefes and humilitie. *As I am a Chriſtian by name, ſo, my God, let me be in deed, in conforming my life to that of thy deare Son, as much as 'tis poſſible, in meeknes and humilitie, fortitude and patience; delighting more to beare my croſſe after him, and drinke gall with him, then to ſit in chaires of honor, and enjoy the ſweeteſt pleaſures, the world and fleſh can afford me.*

3. Adverſitie hath in it great utilitie: for, it ſhewes us, all things are vanitie, and ſo no fit objects of the love of mans ſoule. *Let them not be of mine, O thou the ſoverain and permanent Good. Have all, my heart can give, yet ſtill I ſhall owe more.*

4. Adverſitie is a mirrour truly repreſenting our ſelves and our neighbours, their affections to us, and our ſtrength in vertue: for, if they aſſiſt us in our calamitie, they are true friends;

friends; if they leave us, they are but counterfeit. So if we faint in adverſitie, our ſtrength is but ſmall; but if we reſiſt it, retaine in miſerie our vertue and integritie; our freedome to good in captivitie, our fortitude in the greateſt torments, Gods truth in the dayes of apoſtaſie: then with joy we may ſay, we are approv'd to God, we are right in his ſight. That I may know and ſay ſo much, *I will, O God, I will eat willingly the bread of adverſitie, drinke the waters of affliction, whenſoever it ſhall pleaſe thee, to preſent them to me; but I pray thee to make thoſe bits and drops eaſie, by the conſideration, that my affliction is but a triall of vertue, or a recalling from my ſins. If then I be bound in fetters, and beld in cords of affliction, ſhew me my workes, open my eares to diſcipline, and effectually command me to returne from iniquitie. O chuſe and refine me in the furnace of affliction.*

5. How weak, poore and abject am I! All things croſſe my deſires. My friends ſtand afar off, my neighbours revile me, manie oppreſſe, but none relieves my ſoule wearie of life. Then I will turn my eyes from this deceitful world, from theſe falſe friends, ſlandering neighbors, inhuman oppreſſors, and fix them on thoſe glorious globes, which rowle over my head, and beyond them ſet my heart upon their Maker, whom I conſider afflicted with me. Why then,

then, my ſoule, art thou caſt downe? why thus diſquieted? *And thou, my God, why doſt thou oppreſſe me? Thou art my onelie hope: and wilt thou faile me too? Thou canſt not; for, thou art gracious. Then comfort now my heavie ſoule, by the apprehenſion of thy love towards me. So ſhall my affliction be light, and I happie in my adverſitie.*

His Mirth and Sadnes.

1 MIrth and Sadnes follow our converſation and meditation; for, ſuch as theſe are, thoſe muſt be. We do rejoyce at our friends happines, grieve at their miſeries, and at our enemies unkindnes: ſo thoughts of heaven breed our mirth, and the conſideration of hell brings ſadnes; and ſo mans heart is between theſe paſſions, not knowing which to chuſe, yea often unable to make his choice: for, they are both ſo violent, in following their owne objects, and theſe objects ſo manie and frequent; that reaſon can ſeldome rule them. *Strengthen mine, gracious God, that it ever ſway affection.*

2. As action and meditation agree well; ſo mirth and ſadnes make a good match. Action is vanitie without meditation, and meditation without action, is but dull idlenes: mirth is fooliſh without ſadnes, and ſadnes hurtfull without

without mirth. Pound them both together, and they ſhall make a good compound. But if one put downe the other, they ſhall doe to the ſoule what a predominant humor does unto the bodie, deſtruction muſt follow: mirth makes her light and inſolent, by ſadnes ſhe growes deſperate. *O God, let neither of theſe two be alone, nor one too ſtrong for the other: but grant, that as in my feares I may hope, and likewiſe feare in hopes; ſo in my mirth I may feele ſome ſadnes, and in ſadnes ſome mirth. Lord, let likewiſe my face and behaviour be ſuch, as my friends ſee in them both a ſad mirth, and a merrie ſadnes: no ſpightfull frownes at unpleaſant actions, nor immoderate laughing, or fooliſh grinning at delightfull objects.*

3. How light am I? But what is the cauſe of my mirth? A good bargaine, a new honor, a commendation of a friend, or perhaps of a flatterer, a ſuit at law obtain'd, a love granted of a faire maid to be my wedded wife, an heire borne unto my eſtate, new poſſeſſions added unto the old, or plentie ſucceeding my penurie? Then downe, my heart, leap not ſo hie; for, ſome of theſe things may away with greater ſpeed, then they are come. *Vouchſafe, my Lord, to bleſſe me long with the fruition of this thing, which doth procure my preſent joy, and grant,*

I ſet

I ſet no more love upon it, then ſuch fraile thing deſerves, that ſo its loſſe vexe me the leſſe.

4. How light am I? But what is the cauſe of my mirth? A holie motion in my heart? A conſtant purpoſe to doe well? A true deſire of godlines? A ſenſe of Gods favor? A perſuaſion of his eternall love? Then, my heart, be merrie, and let my ſoule be joyfull in my God; for, he hath clothed me with the garments of ſalvation, and covered me with the robe of righteouſnes. *Lord, let the cauſe of my joy laſt, and let me not ſleight theſe motions; but grant, I doe till death, as well as I doe purpoſe now.*

5. Is a reward prepar'd for me in heav'n? and is my name writ in the Book of life? Why then am I heavie for this light affliction? Away with the worldlie and death-working-ſorrow. Muſt I grieve for a toy, for the loſſe of a pin, for a child or friend dead, for a man, now angrie with me, although I have given him no cauſe, whilſt God loves me, and keeps for me an incorruptible crowne of glorie? *Let me not, O good Lord, ſleight thee and thy heavens ſo much, as to regard a ſmall loſſe, or diſgrace.*

6. Had I no ſin, I could live merrily; for, I ſhould neither feele paine, nor feare ill: but ſince my caſe doth not ſtand ſo, joy muſt give place unto ſorrow; till I have bewailed my ſin;

ſin; for then my ſorrow muſt be gone; and I will rejoyce in the Lord, who ſhall break off my bonds. *O God! grant, my ſorrow worke repentance to ſalvation; and, Lord, forgive me my offences, that godlie joy may fill my heart.*

7. Now my ſins are brought before me. Now they all appeare like monſters, to terrifie my ſoule; and like lions, to devoure my darling. Well, well, let them ſo terrifie, that they make me run to Chriſt, for refuge. Let theſe lions of hell ſo purſue me, that I ſeek and bring againſt them the Lion of Judah, to force them back into their dark dungeon. *Are not, O Chriſt, are not my ſins waſht in thy bloud? How then can they appeare ſo foule? Is not my injuſtice cov'red with the robe of thy originall innocence and actuall righteouſnes? How then can ſhe fright me by her uglie viſage, infernall countenance? O Chriſt, comfort now my ſad heart, with a full perſuaſion, that my ſins are pardon'd, my tranſgreſſions cov'red, and my ſpots waſht. Sweet Jeſus, ſpeake peace to my heavie ſoule; leaſt the remembrance of my grievous ſins make her become ſo deſperat, that ſhe forget thy infinit merits. Let no more ſin enter my thoughts, but to make me thankfull to thee, for its free remiſſion; and carefull of my wayes, that they be not as they have been, leading to perdition, but tending unto perfection.*

8. Why am I now becom ſo ſad? Becauſe

(belike) my joy was not in God, without whom mirth is but ſorrow, pleaſure but pain, ſweetnes but bitternes. I ſought mirth in the fleſh, ſport in the world, and content in riches; but now I ſee, the end of that is heavines and affliction. Had I grounded my joy in the graces of the Spirit, and the mercies of God, I ſhould poſſeſſe it ſtill. But ſince 'twas otherwiſe, and is now gone from me, I will not run after; but rather ſtrive to get a mirth, which no man take from me. *O Lord, help me in this purchace; give me that peace, which the world cannot give, that bleſſed joy, which wicked hearts cannot ſavour.*

9. I am heavie, yet doe not know the cauſe of my preſent ſadnes. And ſo alas! man is ſo wretched a creature, and of ſuch fraile nature, that a ſmall thing can afflict him: a litle flie torment his fleſh, a ſleight griefe vexe his ſp'rit. Yet as he's reaſonable, judgement muſt guide his actions, and prudence order his motions. I will therefore rowſe up my ſpirits; that I lowre not, when I may as well laugh as weep. If my dangers are great, what are my helps? If I may feare, can I not likewiſe hope? If God is but with me, who ſhall be againſt me? *Let thy face, gracious God, ſhine on my diſtreſt heart; and lift up now thy countenance upon my heavie ſoule; then theſe miſts ſhall vaniſh, and my ſad ſoule rejoyce in thee.*

His Love.

1 THere's no heart without Love: yet there are few wiſe hearts, which ſet their loves on right objects, and in a right meaſure, and due order: for, ſome love that, which they ſhould hate; others love with exces, or with coldnes; and there are millions amongſt us, whoſe affections are moſt prepoſterous. *That I be not one of all theſe, let the wiſe God direct my love.*

2. If Beautie charmes our eyes, if Vertue moves our minds, if Riches and Honors (like that fruit of Eden) are pleaſant, if Wiſdome is deſirable, and Love amiable: we muſt, *and I doe fix my eyes, heart and mind upon thee, my God, the firſt beautie, tranſcendent perfection, durable riches, incomparable greatnes, infinit wiſdome, exceſſive love. I will love thee* * *firſt and above all things, becauſe thou haſt loved me firſt. I will be ordered by thee, as being my Wiſdome: aſpire to thee, my chiefe Honor: ſeek thee, my permanent Riches:* * *imitate thee in Chriſt, my rare Vertue: run after thee, my heavenlie Beautie. Let me ever ſo Love, Submit, Aſpire, Seeke, Imitate and Run; that at laſt I find thee, in whoſe bleſt fruition is my onelie felicitie.*

* How he's lov'd thus, ſee the Table of my Catechiſme in the word *Love.*

* See my Catechiſme, Queſtion 934. &c.

3. God having my firſt love, the next is due to me, and to that part of me, which excells

the other. But how much I muſt love my ſelfe, * and in what ſort, are things ſubject to great miſtake. *Leaſt then I miſtake them, direct me, gracious God, in my love to my ſelfe; that it be both orderlie and holie.*

* See that Table, & the word *Love.*

4. My Neighbour muſt have my third Love, and I muſt eſteem all men ſuch; yet there are degrees amongſt them, and ſo muſt be in my love to them. Bloud, alliance, friendſhip, vertue and grace challenge that which is theirs. *I will, O God, give everie man his due, a cordiall love to all,* * *even to my enemies*; *yet I will in it preferre thoſe, whoſe right is firſt and beſt. Take thou the firſt, and diſtribute the reſt.*

* See againe the word *Love.*

5. Riches are attractive: for, as Chriſt ſaith, Where our treaſure is, there alſo our hearts are: and for that cauſe he adviſes his followers, to lay up theirs in heaven: in which words I conceive, he gives them a double leſſon: Firſt, to give him in his poore members a part of their treaſure, which he may keep in heav'n for them. Secondly, that they exceſſively love not thoſe riches, which are not permanent, but ſet their thoughts and affections on him, who ſhall never faile them. Theſe leſſons I would gladly learne, although I be not rich, and the Lord grant, that all wealthie men goe with me unto Chriſts and Pauls ſchool. *Call us, O Chriſt, call and teach us, not to be high-minded, nor*

truſt

truſt in uncertaine riches, but in thee the living God, who giv'ſt us richly all things to enjoy. Teach us, O teach us, to doe good, to be rich in good workes, readie to diſtribute, and willing to communicate.

6. All creatures are lovelie, but thoſe obtain the precedence in human affections, which have a greater portion of beautie: and theſe affections may be ſet on beautifull objects; if it be done in order and without exces; that is, if the Creator be firſt lov'd, and the creature, as a creature. So honors may be ſought, and ſo pleaſures enjoy'd, if in our ſearch and fruition, we forget not to honor him, delight in him, who muſt be our chiefe honor and pleaſure. *I love Beautie, Honors, Pleaſures: but that I never ſin in the proſecution, fruition, privation of them, be thou, O God, my moſt lovelie Beautie, higheſt Honor, ſweeteſt Delight.*

See my Diſcourſe of Love, when it ſhall be printed.

His Hatred.

1 ALl men are ſubject to anger, and anger breeds Hatred: yet as we may be angrie without ſin; ſo we may faile in the conception of Hatred, and faile moſt happily; ſith this viper kills her mother. *O Lord, moderate my anger; keep it within the limits of reaſon; leaſt it con-*

ceive Hatred, and Hatred kill my heart and ſoule; deprive my heart of all honeſt pleaſures, and my ſoule of thy grace.

2. God forbids us to hate our brother in our hearts: yet Jehu the Prophet reprov'd Jehoſhaphat, for loving them, who hated the Lord. Whence I gather, that we muſt love and hate; love man, as he is our brother, as he is created by God: but hate him, as he is wicked and Gods enemie. Our love muſt be to his perſon, our hate to his ill qualities. *O God, grant me this love and hate: Grant, I love cordially that noble creature, which was made after thy likenes: and I hate with perfect hatred thoſe, who wickedly ſpeake againſt thee, bloudie and deceitfull perſons, blaſphemers of thy Name, revilers of goodnes, perſecutors of godlie men.*

3. As the lover of God muſt affect what he loves, ſo he muſt hate what he abhorres Since then God hates evill, the man after his heart muſt (as David) hate everie falſe way; not one kind of evill, not one vice or few ſins, but all generally, becauſe all oppoſit to God. *O moſt perfect and holie ſpirit, direct mine in all things; ſo that all my paſſions be orderlie, my affections holie. Let my heart abhorre ſin in me and in others. Let me hate evill, and love good.*

4. I am forbid to love the World, and commanded to hate my Father and Mother; yet

yet I muſt and will love both theſe, the World and my Parents. The World as made good, and for me; and my parents as the authors of my carnall ſubſtance. How then ſhall I hate them? I muſt not hate them, but ſomething in them: not the world, but worldlings; yet not worldlings, but worldlines; that exces of delight, they take in the creature, their irregular affection to it, and immoderate uſe of it. Not my Parents, but their vices, or rather mine. I muſt not love them ſo, that their dotage on me, or my fondnes of them, hopes on them, feare of them, withdraw or hinder me from the ſervice of God, who is my chiefe Father. *Then, holie Father, heare and grant; heare my reſolution, and graciouſly grant my requeſt. I will love thee more then all worldlie things, and above my Parents. I will hate worldlings, and forſake father and mother, brothers, ſiſters, bloud, alliance and friendſhip, in their oppoſitions to thee. I will doe this, yet I cannot, ſhall not doe it, unles thou aſſiſt me. Help me then, my gracious Father; help me, my loving God, without whom I can doe nothing, and by whom all things are eaſie. Bleſſe my reſolution with faithfull performance, ſpeedie, conſtant execution, on all juſt occaſions.*

His Hope.

See the fourth Pray'r for the Morning, page 26. and that for Friday-Evening in the Monthlie Devotion.

His Feare.

See the ſecond Prayer for the Morning, page 21. and Night-Feares.

His Conformitie.

1 THere's a vertuous and a vicious Conformitie; vertuous unto and in good things, and vicious in the contrarie. We muſt then ſearch the nature of all things, which require our Conformitie; that ſo we give or denie it according to merit. *Help me, wiſe God, in my inquiſition; leaſt I be conformable, where I ought to be ſingular.*

2. The moſt vertuous Conformitie is that which is the moſt divine, and ſuch I eſteem our Conformitie with Chriſt, to whoſe Image we are predeſtinat to be conforme. We muſt then indeavour to be like him, at leaſt as much as we can * imitate him. *Thou gracious God, who haſt elected me to that Conformitie, renew me in knowledge, holines, righteouſnes; and let thy*

* See my Catechiſme, Queſtion 954. & 955.

Chriſt

Chriſt be all theſe things to me, that in him I be before thee perfectly wiſe, holie, righteous.

3. As the Elect are all members of one bodie, they muſt ſtudie a great * Conformitie, which intertaine their * Communion. Who then proudly neglects this ſtrait conformitie, and ſo breakes the holie union, may well doubt of his Election. *Let me never doe ſo, O thou the lover of union, not diſſent from thy Saints, not affect or practiiſe contrarie to thy Church; but let my judgement and heart be one with her, ſo that there be but one ſpirit and one heart amongſt us.*

* See the Table of my Catechiſme, in the words *Conformitie* and *Communion.*

4. Holie Paul forbids me Conformitie unto this World, by which, I thinke, he underſtands not this viſible and inſenſible frame, whoſe regular motions, conſtant ſeaſons give me a faire leſſon of the excellence of Order, to make it as well the life of my actions, as it ſeems to be the ſoule of the world. So Paul commands it to the Church of Corinth, and rejoyces to ſee it in ſpirit amongſt the faithfull Coloſſians. Whence I conclude, that if I ſleight Order in Church or State, and obſerve it not in all things, I am not worthie to be eſteem'd truly faithfull, and to paſſe for a rationall man. *O thou, who art the Author of Order, not of confuſion, teach me order in my privat affaires,*

and

and make me love, not oppoſe it, in publick Governments, Eccleſiaſticall and Civill.

5. I muſt not be Conform unto this world, not to the vaine and proud faſhions of our worldlings; to their idle, drunken, wanton converſation; to their ſwaggering, ſwearing, profane and impious behaviour: but rather I muſt be, *(and ſo, my good God, grant, I be) tranſform'd by the renewing of my mind, that I may prove what is thy good, acceptable and perfect will. O let all thoſe be thus transform'd, whom vanitie, folie and wickednes deforme.*

His Singularitie.

1 WHere Conformitie is commendable, there Singularitie is avoidable. Diſcretion is then requiſit in our daylie Converſation, that we offend in neither of theſe. *As it is requiſit, ſo I beg it of thee, O thou the wiſe maker of mans underſtanding. Make mine (I pray thee) Judicious, to diſcerne good or ill.*

2. As it is levitie, to be Conforme in vanitie; ſo to be Singular in things indifferent favours a fooliſh pride. In theſe then the Church ſhall have my Conformitie, the State my Subjection, and perſons of my qualitie ſhall find me in their modeſt mode. *Let me, O God, indeavour*

vour to pleaſe men, where they diſpleaſe thee not, and goe with them as far, as their way is not foule.

3. Singularitie in vertue is not againſt the rules of Conformitie to the good; ſith in vertue and pietie we muſt not onely aſpire at imitation, but at excellencie. He is then wiſely Singular, who indevours to be more perfect then the reſt. If he followes the way, obſerves the rules, he's not ty'd to other mens pace. O that I were thus Singular! O that my God would make my feet ſo ſwift, my affections ſo light and active in his wayes, that I ſhould not loiter behind his Saints, but run nimbly before them all! *Thou mayſt doe this, good Lord; thou mayſt draw me faſter with ſtronger cords of love, by cleerer lights of the felicitie of thoſe, who forſake all to follow thee. Doe then now what thou mayſt. Draw me ſwiftly, attract me pow'rfully, till I be at the end of my celeſtiall race.*

His Silence and Talk.

1 AS by meditation we are taught, how to behave our ſelves in our converſation; ſo in Silence we learne to ſpeake: and theſe muſt goe by turnes, as well as the others. Either of them muſt have its place and time: ſilence becomes our ſolitude, and companies deſire our talkes. As for the time, we muſt ſpeak,

when

when we ſee, our words may doe good, or procure innocent delight; and be ſilent, when the matter's too hie for us, or our ſpeeches are not welcome. *Lord, teach me both the place and time to ſpeake and be ſilent; and grant, that when my tongue is held within my teeth, my mind diſcourſe and walke with thee; and when I ſpeake, ſeaſon my words; that they be in the eares of my auditors, as morning dew to a drie ground.*

2. To be ſilent, when we muſt ſpeak; and ſpeak, when we ſhould be ſilent, is alike cenſurable. Then to ſpeak ſo, that our hearers may not underſtand our meaning, is a thing to be avoided: likewiſe too curious and trim ſpeeches, or harſh and low diſcourſes muſt either be forborne, or diſcreetly made before them, whoſe minds love ſuch. And to ſpeak againſt our practice is a hie ſelf condemnation. If our words be againſt our deeds, men will ſooner judge us, then mend themſelves. *Lord, let me make my actions good, that they give weight unto my words; and let me ſo order my ſpeeches, that by them thou receive glorie, and my auditors and I gaine.*

3. I love ſilence, when it is not abus'd; that is, when it waits on meditation, gives heed to inſtruction, and heares other men ſpeake; but Monkes and Friers ſilence I diſlike, as fooliſh and ſuperſtitious: for, it is ty'd to conſtant

times

times and places, out of which they may talk, till they be hoarſe and drie. To ſpeak too faſt is a ſigne of folie, and too long and frequent diſcourſes are ſeldome without vanitie, and never without ſin. But to be long ſilent denotes a ſurlie mind and ſpightfull heart: yet as their ſilence is conſtrain'd, by the rigor of ſuperſtitious lawes, I may free ſome of them from the imputation of thoſe vices, which for their ſakes I wiſh, were the greateſt, they have. *Lord, ſhew thoſe poore ſoules their errors; give them another light, then that they have by their fore-fathers traditions; quench their thirſt with other waters then thoſe, they draw out of the Well of their merits. Teach them to pray, ſing, faſt, goe bare-foot, whip themſelves, and keep their long ſilence, to mortifie their fleſh without thoughts of merit; with good intention to pleaſe thee, and not with preſumption, to make thee their debtor, by reaſon of their workes.*

4. Fooles muſt heare wiſe men ſpeak, and young men give eare to the old: ſo both may learne wiſdome; whereas the firſt bewray their folie by their tongue, and the ſecond their ignorance. Let them propound their doubts, and mark well their reſolution from the wiſe braines of the learned and grave. So fooles may be eſteemed wiſe, and children thought hopefull young trees. *When I am in their companie, Lord, let me inſtruct them: but when I converſe*

verſe with the wiſe, let me heark to their inſtruction, give eare to their counſels, and follow their good directions.

5. Silence is a great vertue in women, and ſo much the greater, becauſe their ſexe is given to pratling. She's therefore wiſe, who hath reform'd that common vice. Wives ſhould follow the rule of the Apoſtle, not ſpeake at Church, nor teach in companie; but learne at home of their husbands. *Since mine doth ſo, Lord, I thanke thee; and that all women doe ſo, I earneſtly pray thee. Teach them, O Lord, humilitie towards all men, ſubmiſſion unto their husbands, and to witneſſe their ſubmiſſion, indue them with ſilence.*

6. Servants and inferiors muſt either keep ſilence, or ſpeak with great heed and reſpect before their maſters and betters: for, with a ſober tongue and modeſt ſpeeches they will better ſhew their reſpect, then with bare heads and long legs, or low courteſies. *Lord, when I keep ſervants, let them ſo deale with me; and grant, I honour my betters, as I will be regarded by my inferiors.*

7. As in number mans eares exceed his tongue; ſo it is fit, he heare more then he ſpeak, and uſe the eares more then the tongue. And 'tis wiſdome, to tell our tales unto our ſelves, before others heare them; for, then we learne, how to expreſſe our thoughts, and conceale

ceale that, which we will keep ſecret. *Let the onelie wiſe God teach me this, and help my ſoule to looke unto her wayes; that I offend not with my tongue by idle words, fooliſh talkes, and unſavourie tales.*

8. Pratlers are ſick of an evill diſeaſe; for, they will neither heare, nor can be heard; and ſo they make themſelves both odious and ridiculous in all good companies. They have an itch, to ſay all, and heare nothing, and out of their throats (although drie) comes a river of words, which drowne their hearers attention. *Lord, cure in me this itch, and heale me of that ill diſeaſe. Make me readie to heare, and ſlow to ſpeake; and as unwilling to interrupt others, as I am to be ſtopt, before my tale be told.*

9. Evill communication corrupts good manners, and lewd talkes taint chaſt minds. Luſt creepes into the heart, as well by the eare, as by the eye: laſcivious words are as pow'rfull, to blow the fire, as wanton lookes. *Then God forbid, my tongue ſhould be the bellowes to kindle luſt, ſince it is made to be a trumpet or an organ, to ſing her glorious makers praiſe.*

10. Detraction is forbid; and 'tis ill done, not onely to lay upon anie man a falſe crime, but alſo to report the true, if it be done, to diſgrace the perſon: yet this ſin is common in our dailie converſation. We praiſe our ſelves, commend

commend our friends, flatter great men, and taint the names of thoſe, who cannot anſwer us by reaſon of their abſence, or dare not gaineſay us, for our greatnes, and their meane condition. *Let not O Lord, my tongue doe ſo, being ſo vaine, as to ſet out my worth; ſo baſe, as to fawne on rich men; ſo wicked, as to ſlander vertue, and blaſt the fame of innocent perſons; or ſo uncharitable, as to ſhame anie for his fault, when I may win him otherwiſe.*

11. If we ought not to ſpeake ill of a man, without prudent caution or great neceſſitie; is it lawfull to ſpeake ſlightly of the creator of all men? to blaſpheme the God of heaven and earth? Or if anie does it in our preſence, ſhall love or feare to or of the partie command us then ſilence? No, no: neither of theſe is good, but both are verie ill. O let not the maker of my tongue be offended by it in ſpeeches or ſilence? *Let it O Lord, let it rather cleave to my roofe, or rot in my mouth, then utter a ſlight word of thee: but let it be nimble to reprove thoſe, who ſhall offend thee, the preſerver of men. O let it be a ſword to them, who blaſpheme that worthie name, by which I am call'd, and that moſt holie Spirit, which ſanctifies and comforts me; thoſe lims and children of Satan, who, O horror! doe with boldnes denie the Deitie of thy eternall Son and Spirit.*

12. Mans ſpeech is the interpretor of his mind;

mind; and in this he excels all earthlie creatures, becauſe he may ſhew his ſemblable, what by nature is hid in him. Yet the lyer and diſſembler doe abuſe this prerogative, for, they ſhew men, by a falſe tongue, quite contrarie images to thoſe, which are drawne in their hearts. *Let me O Lord, never imitate them, but let my words anſwer my knowledge, and manifeſt my thoughts, when it is fit they ſhould be knowne; if not, let me conceale them by ſilence, and not diſguiſe them by falſhood.*

13. Who uſes lies will ſweare; the ſwearer will in time forſweare, and perjurie ſhall teach him blaſphemie. *But O God, let my tongue be as drie in my mouth as the duſt in ſummer, before I take thy holie name in vain, how much leſſe ſweare, forſweare, blaſpheme? And if I heare others offend in anie of theſe things, O my God, looſe my tongue, and ſo open my mouth, that I ſhew them their ſin, in ſuch ouglie colors, that they both loath and forſweare it. Muſt I accuſe that man, who doth blaſpheme my King; and be dumbe before him, who doth revile my God? No, no; I neither muſt nor may. Thy zeale O Lord, ſhall make my words as hot as fire, to melt the hearts of ſuch offenders; and like darts, to wound them, for their grievous offence.*

His Tentations in Sin, and their Remedies.

1. OUr life is a warfare, the world our field, Satan our chiefe enemie: therefore we muſt ſtill be well arm'd, and have a ſtout courage, to withſtand his furious aſſaults. *Let me O Lord, be alwayes found in thy whole armour; but above all, give me the ſhield of faith, the helmet of ſalvation, and the ſword of the ſpirit.*

2. We looke all for a crowne; but who will give it us, unles we be victors? and how can we be ſuch, unles we fight? and who can fight without enemies? Enemies I have enough; all the devils of hell, the wicked men on earth, and my ſenſualitie are daily fighting againſt me. Too too many for one: yet if I do look with ſuch eyes, as Eliſha's man had, when he ſaw the mountaine full of horſes and charets of fire round about Eliſha, then I ſhall ſee, that they who are with me are more then all they, who are againſt me. The bleſſed ſpirits of heaven are with me, and God himſelfe is at my right hand, leaſt I be mov'd. Then my ſoule, feare nothing, truſt in thy God, fight under his banners; *and thou my Lord, make haſt to helpe me: my God, make haſt to ſave me, and be not far from me.*

3. Tentations muſt make us warie; yet they ſhould make us merrie too; for, they are ſignes,

ſignes, we are not yet in Satans ſnares. They are call'd the ſalt of the ſoule, which ſeaſons her vertues; the furnace, in which faith is tri'd; a ſure remedie againſt pride, and the fore-runners of ſweet reſt, if they be well put off. *Let them, O Lord, ſhake no more my ſoules conſtancie, then the waves doe thoſe rocks, againſt which they break all their ſtrength.*

4. The Devill is a ſubtile foe, who aſſaults us under the liverie of nature; a cunning waterman, who doth follow both wind and tide. He fits his tentations to our diſpoſition, ſo that his fight is leſſe, and his victorie more certaine. To the wanton he preſents faire objects; to the drunkard, ſweet and ſtrong drinkes; to the rich man, pride and pleaſure; to the needie, deſire of meanes, or occaſions of theft; He feeds the covetous with feares of future want, the merrie man with worldlie joyes, and the ſad with thoughts of deſpaire. *Lord, let me know tentation from inclination; yet ſo beware of both; that I reſiſt the firſt, and reforme the ſecond.*

5. The Baſiliske or Cockatrice muſt be kill'd in the ſhell; diſeaſes looked to, as ſoone as felt; enemies withſtood, as ſoon as known. I feele motions of pride, wantonnes, or envie, which in a little ſpace may cauſe my overthrow, unleſſe I choake them in their birth.

Strengthen my hands O Lord, that I deſtroy all theſe vipers, before they grow too ſtrong.

6. What ſweet and lovelie face is that? How faire this womans boſome is? It ſeemes to me as ſmooth as glaſſe. I'le draw neere her, to feele the ſoftnes of her skin, and taſt the ſweetnes of her breath: for, 'tis told me, that her lips drop honie. But my ſoule, ſtay a while; let her goe before thee, leaſt thou be ſeene with her: and if thou feare to loſe her, marke well which way ſhe goes. Alas poore wretch! her feet goe downe to death, her ſteps take hold on hell. Then let her goe for me, I will not follow her. *Stop me that way, good Lord, and let me not for a minutes pleaſure, loſe an eternitie of joy. O turne away mine eyes from beholding ſuch vanities, and let never my ſillie heart be intangled by fraile beautie.*

7. Here is a cup of wine of a curious color, ſweet ſmell, and delightfull taſt. I'le drowne in it all my cares and ſorrowes. I'le ſend it downe, and after it manie others. Wilt thou doe ſo? Then heare a word before the ſecond or third glaſſe, for afterward thou'le not heare me. Whilſt it is here, thou maiſt ſpill it; but when 'tis drunke too much, it ſhall rule thee, take away thine owne heart, be bitter to thy guts, bite thee like a ſerpent, ſting thee like an adder, and make thee like a beaſt. Looke well

well into that wine, for although it be pleaſant at the top, yet in the bottome of the cup, are woes, ſorrowes, quarrels, wounds, death, hell. Then drinke no more, then thou canſt beare; yea drinke no more then may quench thirſt, or cheere up thy ſad heart. *O Lord, let not wine bewitch me, ſo that my ſoule erre through ſtrong drinke; but grant, I take it for comfort more then for its ſweetnes.*

8. I'le be reveng'd: that man hath abus'd me, therefore I ſweare, I'le die, or be reveng'd. So my ſoule, thou maiſt die, yea without revenge too. Thy ſole deſire is able to kill thee; and thou ſhalt find my ſaying true, unles thou change thy malicious purpoſe. What hath this man done unto thee, which thou haſt not done to others, or to the Maker of all men? And hadſt thou been willing, they had paid thee in the ſame coine? Thou wilt ſay no, and I dare beleeve thee. Then deale with this, as thou wilt be dealt with. Let paſſe his wrongs to thee, forget his unkindnes, and forgive him with all thy heart. So maiſt thou both obtaine mercie of God, and by meeknes make a friend of a foe. *Mercifull God, take rankor from my heart, purge it from all malice, fill it with love and gentlenes towards my ſworne and deadlie enemies; then forgive me my treſpaſſes, as I forgive all them, who treſpaſſe againſt me.*

9. How ſhall I heap riches, that I may get honors, and buy ſome preferment; for, (it ſeems) no man regards me: but were I rich and great, then I would make thoſe ſtoop, whom I muſt ſalute afar off? Alas poore man! art thou wearie to live at eaſe, lie in the ſafe haven, and ſleep in thy whole skin? Be, be content with what thou haſt. Large poſſeſſions require great cares, riches breed feare, gold racks the mind. Wilt thou be rich? Uſe well thy meanes, and think, thou haſt enough. Wilt thou be great? Then be not ambitious, for, ambition is never ſatisfi'd. Beſides, if thou wilt climb, think thou maiſt fall, then thy caſe ſhall be worſe then now. Now thou art free in thy low condition; but if ambition ſeize on thee, thou muſt be ſervant to others, by whoſe help thou maiſt get honors. *O God, give me wiſdome enough, to conſider my preſent happines, enjoy my meanes in peace, and ſmother theſe troubleſome thoughts of greater riches and honor.*

10. This mans happines troubles me; my heart riſes at his proſperitie, my eyes cannot ſee his glorie, my eares glow at his praiſe. His content procures my torment, his joy my griefe, his life my death. I feele this verie true; and ſo I ſee, I am a verie foole. This man is the object of my envie, yet he's never the worſe: for, this ſerpent gnawes but my heart, and

and can doe him no harme, unles I deale with him as Cain with Abel, or the Devill with Job. But God forbid, my madnes ſhould be ſuch, as to offer him the leſt harme. Nay rather, in ſpight of envie, I'le ſtrive to doe him good, in praiſing his vertue, and rejoycing at his proſperitie. *O Lord, let me doe ſo, and never ſuffer me to envie the good of anie, as a member of that curſed Angell, through whoſe envie death came into the world; but rather grant, I wiſh well to all men, as the follower of thy ſelf, who mak'ſt thy Sun ſhine upon all.*

11. Yonder goes a gallant: how rich and neat all his apparell is! He drawes upon him all mens eyes. Why ſhould I not be ſo attir'd? Becauſe my meanes are not ſo great as his, nor my condition ſo gentile; or if they be, yet I will not feed vanitie, and ſpend on my carkas what I muſt keep for my children, and give my hungrie and naked brethren. *Let me, O God, thus withſtand Satans tentations concerning proud attire.*

12. I am now tempted to doe ill, yea and by ſo manie, that I know not how to reſiſt. The Devill, the World and the Fleſh are all buſie to draw me to their wils. Their perſuaſions are ſtrong, their allurements ſweet, and their promiſes great. Shall I then yeeld? No, no; for, I perceive, the ſweetnes of ſin ſhall be

ſhort, but its bitternes long: the pleaſure laſts but ſome moments, and the paine may be perpetuall. Beſides, their promiſes are falſe; and were they true, yet I would not forſake my God. He hath made me by his power, redeemed me with his owne bloud, and daily keeps me by his providence, and feeds me with his word and bread. Hath Satan done the like for me? Will the World die for me? And can the Fleſh look ſo to me? No doubtles, no. Then none of them ſhall have my love, yea I ſcorn to lend them an eare. They are my foes, aiming all at my deſtruction, and deviſing, how they may put him downe, whom God will exalt. *O then, my God, ſtand thou my friend, deliver me from my enemies, and let my mouth be filled with thy praiſe.*

His Victories over Sin, and Thankes for them.

1 AFter a long and bloudie fight, how pleaſant is the victorie? I was aſſail'd on everie ſide: my ſenſes had objects of ſin, my heart felt motions of lewdnes, envie, hatred, &c. yet I did ſo beſtirre my ſelfe, that my enemies are fled. *O then, my God, receive my praiſe; for, thou alone haſt taught my hands to war, and my fingers to fight.*

2. Let Ceſars trophies be pull'd downe, let not

not Roman triumphs be regarded, before my glorious victorie. I have not skal'd hie walls, ſurpris'd ſtrong townes, kill'd valiant men; yet I have done farre more: for, I have overcome my ſelfe, ſubdu'd my affections, tam'd my rebellious fleſh. *Then bleſſed be thou Lord, my ſtrength, my hope and my fortres, who ſubdueſt my people, which by right ſhould be under me, yet ſtrives to maſter me.*

3. If thoſe are ſtrong, who overcome ſtrong men; and thoſe ſtronger, who conquer fleſh and bloud; what ſtrength is mine, ſince I have wreſtled againſt principalities, againſt powers, againſt rulers of the darkenes of this world, againſt ſpirituall wickednes in high places; yea ſo wreſtled againſt them all, that they have had the fall? But who hath given me ſuch ſtrength, who hath girt my weak loines with truth, and armed my naked bodie with the breſt-plate of righteouſnes? *None but thy ſelfe O Lord, my defender. Then none but thou ſhall have the praiſe of the victorie. I will not ſhare in the triumph, I dare not challenge the trophie; but I doe render thee all honor and glorie.*

4. God hath tempted me this day, by a loſſe in my goods, a diſeaſe in my fleſh, a wound in my bodie; and I have with patience felt the ſmart of his rod, and without murmuring drunke in the cup of affliction. The

fleſh

fleſh like Jobs curſt wife would perſuade me to curſe my God; but I did rebuke her. Is not this a great victorie? *Then my ſoule magnifies thee, Lord; and my ſpirit rejoices in thee, God my Saviour; becauſe thou doſt in me great things.*

5. In walking now abroad, I ſaw the world making a glorious ſhew, to draw me to his love: yet I paſt by, without regarding all his pomps, coveting his riches, deſiring his honors; for, I ſaw they were not laſting, but deceitfull, and often withdrawing from God. So I have overcome the world with a generous mind, which will love but perpetuall things. Is not my victorie famous? *Then my ſoule gives thee thankes, O thou the maker of the world, becauſe 'tis by thy grace, that I have eſcaped the corruption, which is in the world through luſt.*

6. The fleſh hath this day tempted me by wantonnes, voluptie, ſloth or gluttonie; and the devill by evill thoughts, ambition, malice, hereſie; and I was almoſt woone, had not God by godlie notions ſhew'd me, the fleſh will lead me unto death, and the devill drag me to hell. And ſo with that knowledge, I have overcome both. *O then let both my heart and fleſh rejoice in thee my God; becauſe thou haſt kept me from fulfilling the luſt of the fleſh, and from the fierie darts of the wicked.*

7. Men have tempted me by foule words, ill deeds

deeds and unkindnes: yet I have done ſo well, that by faire meanes and kind uſage I have appeaſed them, whereas I might by Satans ſuggeſtion have given them as good, or rather as ill as they have brought me. So I have not been overcome of evill, but have overcome evill with good. And is not this a glorious victorie? No doubt it is. *Therefore I muſt return thee glorious thankes, O God of love and peace, becauſe thou haſt indu'd me with meeknes, when wrath could have made my heart ſwell, and rage kindle the fire of immortall hatred.*

8. In the victorie of ſin, vain-glorie is the laſt enemie, which reſiſts: for, it takes ſtrength from its fellowes defeat: therefore it muſt be kill'd by a ſincere acknowledgement, that Gods hand, not our ſtrength, hath overcome all our enemies. Then we muſt not be ſecure for the firſt victorie; ſince our enemies (Anteus-like) ſeeme to get new forces by their fall, and daily aſſaile us againe, and will doe ſo till death. Then if we perſevere in our ſpirituall warre, and valiantly overthrow ſin, we ſhall receive the crowne laid up for thoſe who overcome. *O God, who ſeeſt the weaknes of nature, ſtrengthen me by thy grace, that I fight a good fight, finiſh my courſe, and keep the faith.*

His Overthrow in Sin, and Repentance for it.

1. AS it is glorious for a man, to overcome himſelfe; ſo it is infamous, to be overcome by himſelfe: for, in that we vanquiſh ſometimes, we ſee, we may doe it alwaies, were our hearts ſtill the ſame, and our faith alike at all times. Then how diſgracefull muſt it now be to me, ſince I am foyled by my ſelfe, whom before now I have often ſubdu'd? *O God, I am aſham'd; and could I find a place to hide my nakednes from thine all-ſeeing eye, I would runne into it. But there is none, unles it be the bleeding wounds of thy deare Son Jeſus. There I will be, beſeeching thee, my ſweet Saviour, to hide me well from the moſt dreadfull lookes of thy angrie Father, till thou haſt made my peace.*

2. Who made man, knows what is in man; yet he tries us often, not to know us better; but that others ſee what we are, and we our ſelves know our owne ſtrength. He hath tempted me this morning, and brought my patience to her triall by a loſs, pain, or fall: and I not remembring how long I have ſweetly enjoy'd that thing, and what little right I had in it, more then thoſe, who want it, have taken the loſſe of it, as a wrong done to me, repined

at

at Gods providence, yea curs'd his name: a far greater loſſe then the firſt; yet in mercie he doth give me theſe good motions, to make me ſee my fault. *Lord, I thanke thee for thy goodnes, beg pardon for my ſin, and grace againſt ſuch occaſions.*

3. This day I ſaw the world in his Peacocks feathers, and I was ſo raviſht with that pompous ſhew, that I ſtood ſtill to behold it, untill I was taken with both admiration and love. Then I perceiv'd, mine eyes were dim and weak to look heaven-ward, though cleere and ſtrong to behold vanitie: yea I wonder how theſe thoughts come into my head, ſince my braines are ſo full of the things of this world. Doubtles they come from God, to call me back to him, and make me break my league with his and my ſworne enemies. *Lord, ſince thou call'ſt me, give me feet, my feet motion, my motion ſwiftnes, and my ſwiftnes acces to thee. Turn thy face from my preſent ſin, and put out this miſdeed, and let not ſuch another ſhew make me commit the like offence.*

4. *O God, give me the comfort of thy help again, and ſtabliſh me with thy free ſpirit: for lo, Satan hath put me downe, the Serpent hath beguiled me, and I have eat of the forbidden fruit. I have broken thy lawes by and done wickedly in thy ſight. But now I doe repent, and with a broken*

broken heart, weeping eyes, baſhfull face earneſtly crave, thou wilt vouchſafe to purge me with hyſop, and waſh me throughly from my wickednes, with the bloud of thy Lamb.

5. As the ſtrength of our enemie commends our victorie; ſo his weaknes makes our overthrow diſgracefull. How infamous therefore is my preſent defeat; ſince by my fleſh my ſp'rit is overcome, a giant by a pygmie, and an elephant by a flea? This baſe fleſh in her fight with the ſpirit hath drawne it to fulfill her luſt, in uncleannes, fornication, drunkennes, wrath, ſloth or hatred, as eaſily as a great load-ſtone drawes a little needle. *O Lord, forgive me my faintnes, in yeelding to a foe ſo weake, and reſtore me what ſhe hath raviſhed from me, that I may fight againe, and with thy help give her the foile.*

6. I have receiv'd a frowne, an angrie word, a little wrong, or a light blow from my brother, which in meeknes I might have borne; yet in my rage I have made a quarrell, at which God hath (no doubt) been much diſpleas'd with me. *Therefore I humble now my ſoule, and beg mercie of thee, O God, the Father of mercie. O ſave me for thy mercies ſake, from my ſins paſt, and prevent the future.*

7. O that mine eyes could ſee the ouglie ſhape of ſin, that ſo I ſhould loath it! O that I could well conſider, that ſin hath made hell-

fire,

fire, and thither drawne Angels and men! Is it not the ſole murderer of the immortall ſoule? Is it not the ſole cauſe of Gods hate towards his creatures? Why then have I done this? Why have I ly'd, ſworne, cheated, ſtolne, or fought; ſince by ſuch things I loſe Gods grace, and draw his curſe upon my head? *Moſt glorious God, I have in that done as a man ſhapen in wickednes, and conceived in ſin: but doe thou as a God, rich in mercie, abundant in goodnes and truth, and forgiving iniquitie and tranſgreſſion and ſin. Have mercie upon me O God, after thy great goodnes; and according to the multitude of thy mercie waſh away my grievous offence.*

8. Repentance is a ſalve for the wounds of the ſoule, a remedie for her diſeaſes, and the very key of heaven: a Jewell too precious to be in mans keeping. It is a gift of God, as all other good things: therefore we ſhould not ſo ſleight it, as to deferre it untill death; for then we may miſſe it. This very houre is my beſt time for repentance: the next may be not mine, or if it be, yet my repentance may be gone. It is a ſorrow for ſins paſt, and a purpoſe of amendment. Can I have the firſt when I will; and uſe the ſecond, when I die? No, no, my ſoule. To grieve heartily for thy ſins, not onely becauſe thou fear'ſt puniſhment; but rather out of love towards thy gracious God,

is a thing harder then men think: then to delay amendment untill death, yea but till to morrow, is an argument of folie: for so it seemes, thou art not now readie to die, when yet in an instant thou maist die. *O gracious Lord, let me never be so fooliſh, as to delay my conversion: but grant, this day I heare thy voice, this minute I repent, and even now begin to lead a vertuous life. So shall I not feare, when death comes, but be cheerfull at her approach. Grant this, O thou holie, blessed and glorious God.*

His Evening Pray'r.

1 THis is the time, in which I will present my selfe and my reasonable service, a living sacrifice, holie, acceptable to God. I owe him my being, actions and possessions, and if they be but such, as may please my Lord and Master, I shall think my selfe a happie Tenant and Servant. But how can I be such, sith I am a sinner? And how can my actions please him, being vicious? I know how to present him both with his approbation. I will wash my foule thoughts, affections, words, actions in the bloud of his Son, beleeving, it was shed for me. Then covering my whole person with this Sons holines, I will thus speak to him. *Behold, most holie Spirit, behold, I appeare before thee,*

all

all bathed in Christs bloud, all clothed with his robes: See not my filth thus wash'd, my injustice thus well cov'red: but for him and in him accept graciously my person and indeavours in pietie, and pardon my imperfections, yea wilfull prevarications, and give me strength to serve thee henceforth as I ought, or as I can. Let me no more be divided, or halt between foure opinions: but as I know, that thou art my Lord and my God; so let me follow thee. Away then, malicious Satan, away vaine World, away lewd Flesh: away, away, depart whatsoever may hinder me from adhering unto my God; from serving him, who hath made me; from loving him, who died for my redemption; and from obeying him, who thus sanctifies me, by these and the like good notions, holie motions, vertuous and religious, although weake indeavours; but above all, by a gracious application of Christs originall and actuall holines. Assist me, my good Lord, assist me pow'rfully in my resistance to those things, which withdraw me from thee, and in my search and practice of those meanes, which unite me to thee, who shouldst be my first and chiefe love. O be thou now what thou shouldst be: be thou the desire of my eyes, the delight of my heart, the subject of my thoughts and talkes, the object of my good actions: and let me be thy care. So shall I feare nothing; so shall I wake and sleep secure.

2. Wisdome is good with an Inheritance, but it must be a right wisdome, and a lawfull

inheritance. Not the Wiſdome of the World: for, it is folie before God. Not the Wiſdome of the Fleſh: for, it is enmitie to God. Not the Wiſdome of the Wiſe: for, God ſhall deſtroy it, and 'tis a perverting wiſdome. Not an Inheritance gotten haſtily, becauſe its end ſhall not be bleſt, but who ſwallowes riches, ſhall vomit them againe. Not an Inheritance acquired by injuſtice: for, treaſures of wickednes profit nothing, and ſuch riches make themſelves wings; or are kept for the owners hurt. But it muſt be the Wiſdome of God and an honeſt Inheritance, deſcended to us, or purchaſt by us, by the bleſſing of God on a diligent hand. *This Wiſdome then and this Inheritance I beg of thee, O thou Wiſe and Liberall God! whoſe power can grant both; whoſe goodnes can refuſe neither. I deſire not onely underſtanding, to handle a matter wiſely, all my deſignes and affaires prudently, and ſo find good: but alſo that I may be fill'd with the knowledge of thy will, in all wiſdome and ſpirituall underſtanding: but firſt of all, and above all, I beg him, who is thy Wiſdome, and in whom are hid all the treaſures of wiſdome and knowledge; thy Chriſt and my Jeſus. O my God, give him me, without whom I can doe nothing, but ill; I am nothing, but corruption; I have nothing but miſerie. Give him wholly to me, that he be my Wiſdome, againſt Folie; my Knowledge, againſt Ignorance; my*

Pow'r

Pow'r, againſt Weaknes; my Righteouſnes, againſt Injuſtice; my Holines, againſt Impuritie; my Redemption from Sin and Hell. Then for him and with him my Wiſdome, give me or keep for me a juſt Inheritance, or inſtead of inheritance give me ſufficient meanes to live ſweetly, contentedly, honorably: or if thou deni'ſt this, give me patience in want, contentment in adverſitie, and fortitude in diſhonor and paines. And if all theſe things be not ſufficient, give me thoſe graces and bleſſings he hath commanded me to beg of thee, in this ſuccinct, wiſe and pious Prayer, which in his name or mediation, I devoutly recite to thee, both for me and all thy Elect. Our Father, &c.

3. It is good for me to draw neere to God, in whoſe abſence is perdition, in whoſe preſence is ſalvation: yet it is good to be warie in my approach, for there is often danger in boldnes: and an angrie repulſe may cauſe griefe and diſgrace. I muſt then conſider, how to make my approach, and where I may find God. But this laſt queſtion is eaſily reſolv'd: for, God is everie-where. I muſt then ſeek him in all things, and will by his owne help doe ſo. *Moſt high, yet moſt loving and gracious God, aſſiſt me in my ſearch of thee. Teach me to ſeeke and find thee in all things. Let all viſible creatures be to me as faire glaſſes, to behold thy inviſible Eſſence, eternall Pow'r, infinit Wiſdome and rare Excellencie; yet let them be but ſteps to my ſoule, to aſcend higher, even*

beyond all ſight, and above Creation, there to contemplate thee in thy ſelfe before the Creation, and after the Conſummation of this viſible maſſe: There let my thoughts be drown'd, my intellect raviſht, and my love eternally fixt. Yet againe let me behold and ſearch thee in him, in whom is the fulnes of thy Divinitie, and in whom thou art ſooner found: in Chriſt, the brightnes of thy glorie, and the expres image of thy perſon: in Chriſt, in whom thou art well pleas'd, and in whom onely I am accepted. There, there, let me ſeeke and find thee, both by him and in him: by him, my way to thee; in him, my propitiation before thee; propitiation for ſin, and way of holines. O then in him let me be found, not having mine owne righteouſnes, and by him let me approach thee, by that way, he hath ſhew'd, by thoſe paths, he hath trod. Give me grace to follow after righteouſnes, godlines, faith, love, patience, meeknes; knowing, theſe end in thee. Thus let me approach thee, thus ever be with thee, my bleſſed God and loving preſerver, to whom be glorie for ever.

4. If (as 'tis verie true) all men are members one of another; and all the faithfull one Bodie in and of Chriſt: how great muſt their mutuall love be! and how ſtrait their union! Their love ſhould be invincible, their union indiſſoluble, if they ſhould wiſely conſider their naturall and Chriſtian relation. But men periſh for want of right underſtanding. The wiſe,

wiſe, who, like the Eyes, ſhould look to all the reſt of the bodie, loſe themſelves in fruitles ſpeculations, not deſcending to the actions neceſſarie for the members. So are the rich and ſtrong regardles of the poore and weak: and ſo is our union diſſolv'd. May we then be call'd men? Muſt we be accounted Chriſtians? No, no. Beaſts may teach us humanitie, and of Heathen we may learne pietie. *O Chriſt, what diſgrace is this to thy glorious Name! Shall it be ſaid, that Turkes are more loving then we? that Papiſts exceed us in charitable deeds? 'Tis ſaid ſo, to our ſhame: yea we know it, and ſeeme to grieve and bluſh at it; yet take no care, to prove the contrarie, by a courſe oppoſit to that, we have run untill now. O then looke upon us in compaſſion, for our ſpeedie converſion from dead or cold workes; leaſt our continuation in them, draw ſuddenly thy angrie lookes, for our ſwift deſtruction. Grant, we conſider now, but conſider heartily and effectually; that ſith we are members of one bodie, yea of the beſt bodie of all, we muſt diligently performe our ſeverall functions. Let then the wiſe begin plentifully to communicate their knowledge unto the ſillie; the rich, their goods unto the poore; the ſtrong, their help; the great, their protection to the weake and oppreſt: and let theſe oppreſſed, weake, poore, ſillie be readie to doe what ſervice they can to their higher members. Thus ſhall we ſhew humanitie, and ſet forth our Chriſtianitie, in doing*

theſe things for thy ſake, and according to thy orders: and thus then ſhall thy Name be known holie and reverend, by our godlie converſation.

5. Sith this Life is full of ſorrow, troubles, diſeaſes, cares and ſins, how can wiſe men love it? Beccauſe their wiſdome is not right. Sith 'tis a dangerous peregrination, why doe we wiſh it long? Becauſe (belike) we have no houſe or countrie of our owne: for, ſhould we look for that Citie, whoſe builder and maker is God; deſire that Countrie, which is heavenlie, we would make haſt thither. *That I, yea all Chriſtians doe ſo, open our eyes, moſt gracious God, to ſee the vanitie and miſeries of this preſent life, that our hearts may deſire the ſoliditie and felicitie of the future. Let's conſider this world, as a ſea full of ſtormes, our life as a weak ſhip in it, our ſoules imbarkt in it, running manie hazards, expos'd to great perils. Then let us indeavour to put in the haven, deſire the end of our navigation, and (as holie Paul) wiſh for our diſſolution, that ſo we be wholy with Chriſt. Let us boldly look upon Death; for ſeeing, ſhe hath loſt her ſting, and the Grave is conquer'd by Chriſt, why ſhould Chriſtians feare it? Sith mans dayes are numbred, is not our care ridiculous, to put off the laſt houre? Sith death is but a bed of reſt for the bodie, a paſſage for the faithfull ſoule unto a happie life, that man ſeems to denie his faith, who tries to avoid that paſſage. Rather, O God, let me mani-*

feſt

ſeſt mine, by my ſincere averſion of this ſinfull life, and diligent preparation to the future. If I deſire to live, let it be to ſerve thee, to ſanctifie thy Name, and promote thy glorie: which becauſe I cannot doe well: (for, alas! ſin abounds, and my tranſgreſſions multiplie) let me deſire to dye, that I ſee thy beautie, and enjoy thy glorie, in thy Son the brightnes of it, in whoſe name I beg it and all things fit for me, calling on thee, as he my Doctor hath taught me. Our Father, &c.

6. Prudent ſouldiers furniſh themſelves with all thoſe things, which are neceſſarie for militarie life. And ſo muſt all wiſe Chriſtians doe. They are ſouldiers to fight under Chriſts white colors, and ſo muſt have good armes, and (as Paul ſaith) the whole armour of God: for indeed, no other weapons can ſerve them in their ſpirituall war, then thoſe, they have from God their Generall. Seeing then, I am Chriſts ſouldier, I muſt have that armour, and to have it, I muſt beg it. *Thou God of ſtrength, and Lord of hoſts, mightie and terrible Spirit, my goodnes and fortres, my high tow'r and deliverer, my ſhield, and he, on whom I truſt; vouchſafe ſome gracious lookes on me thy weake ſouldier. I am but a novice; O teach thou then my hands to war, and my fingers to fight. Give me the armour of righteouſnes on the right and left hand: on the right, againſt proud conceits of mine owne righteouſnes (a ſtrong*

and natur all enemie :) and on the left againſt all injuſtice, both active & paſſive, chiefly againſt the firſt: O let me thinke, affect, ſpeak, do no injuſt thing; and if either Devil or man wil offer me any, gird me with truth, that their ſtrength bow me not unto error, and give me the breaſt-plate of righteouſnes, to blunt the edge of all their darts, reſiſt their tentations, withſtand all their aſſaults. And becauſe theſe aſſaults are both frequent and ſtrong, let thy help be like them, leaſt I be overcome. Let me know Satans ſubtilties, ſee how he workes 'gainſt me, by me; againſt my preſent peace and future ſalvation, by the corruption of nature; lewd inclinations of my heart. Give me then a full ſight of my naturall propenſions to ſin, chiefly of thoſe, which hitherto have drawne me more ſwiftly from thee. Let me know my weak parts, that I arme and guard them better; watching alwayes, that what brings more delight, profit, honors, make no entrie in me by the help of ſenſualitie, avarice, ambition; but be repulſt by a prudent moderation, a mind admitting no exces of pleaſures, riches, dignities. And as Cuſtome is another nature, arme me, my God, arme me (I pray thee) with thy feare againſt ſins of cuſtome: ſtay me with thy ſtrong hand, leaſt they (like ſo manie violent ſtreames) carrie me downe into a ſea of ills, and at laſt into hell. Grant, I diligently avoid all occaſions of uſuall tranſgreſſions, and ſtudie day and night all vertues oppoſit to thoſe vices and ſins, to which I am moſt addicted, by nature or cuſtome.

ſtome. My ſoule ſhall love thee for thy help, and my heart and mouth ſhall give thee the honor of my deliv'rance, and the whole glorie of my victories.

His Undreſsing.

1 I Muſt undreſſe my ſelfe, and put off theſe garments, which vaile my nakednes. Night makes me bold, and I dare doe that in the dark and in privat, which in companie I forbeare. A true picture of hypocrites, who in publick live like Angels, and in ſecret behave themſelves like Devils. *Lord, let me not imitate them: but grant, that I ſtudie to be what I would ſeem. Let vertue, not glorie, be the ſcope of all my actions.*

2. Garments deck the bodie, and load it too: vertue doth not ſo to the ſoule; for, 'tis a grace to her, but never a burden. Bleſſed are they, who never put off ſuch attire. *Lord, let me ſhare in their felicitie.*

3. Have theſe my clothes given occaſion of offence, either to my ſelfe, or others? *Then forgive it me, gracious God, and grant, that never my garments breed proud thoughts in my heart, nor raſh judgements in my neighbours.*

4. How light am I now without clothes? Curſed be ſin, which forces us to goe ſo much loaden: and thrice curſed be pride, which hath devis'd ſo manie ſorts of apparell, yea hath taught

taught us, to exceed means and modeſtie. How manie men owe for thoſe rich garments, by which they make a vaine ſhew of riches? I'le goe naked, or clothed with fig-leaves, rather then Shop-keepers ſhould have my name in pawne, for my glorious attire. Here is my ſuit: who can challenge the leſt button of it? *Then, good God, I praiſe thee, becauſe thou haſt given me both better meanes, then to manie others; and greater diſcretion, to clothe my ſelfe according to my meanes.*

5. As I am now, I can run faſter, then clothéd; and if anie man would wraſtle with me, he ſhould find the leſſe hold. Indeed a mind free from covetous deſires, is more nimble in her courſe heaven-ward; and who hath nothing here, no gold, houſes, lands, goods, yet is content, hath a great advantage over the rich men of this world, who poſſeſſe, and yet are poſſeſt: poſſeſſe riches, and are poſſeſt by avarice. *If I am rich, Lord, make me wiſe and free: wiſe, to rule affection; and free, to doe good with my meanes. If I am penurious; make me laborious and patient: that by labor, I get bread and good things for food; and by patience, overcome hunger, thirſt, cold, heat, diſgrace and other ſuch, which daily happen to poore men.*

6. My preſent nakednes repreſents me my paſt and future ſtate, both in the wombe and grave:

grave: for thence I came naked, and thither ſhall goe as I am, clothed onely with ſhirt or ſheet. Who carries more, marres the face of the earth, to adorne her intrals; or robs his friends or poore, in the behalfe of wormes, if yet they can feed on ſuch things. As we have no pride in the wombe, we ſhould carrie no markes of it under the tombe. *O God, free my ſoule from that odious vice. Let me ſeriouſly conſider, what this viſible part of me was and ſhall be, a weake thing in the womb, a ſtinking corps, noiſome corruption in the grave. O then let not the ſoule, that immortall ſubſtance, be ſubject to the ſinfull luſt of this corruptible fleſh, proud of her ſtrength, activitie, beautie; carefull of her wanton pleaſures; but give me a wiſe heart, to keep her in order; and my whole man in ſubjection unto thy holy lawes.*

7. What have I here? A flea-bit, or a pimple, both markes of corruption. But how dares a flea affront a man, whom God hath made the maſter of this world, and whoſe preſence ſhould fright the generous Lion, furious Tiger, royall Eagle, and mightie Whale? And how can a pimple riſe in that ſmooth bodie, which had immortalitie in poſſibilitie? Sin, thou haſt made this flea, and bred this ſpot or heat, to torment me: therefore I abhorre thee, and from this houre will forſake thee. *Looke, gracious God, on my reſolution, and make it effectuall.*

In

In Extinguiſhing his Light.

1 THe Light is for the Eye: when then this muſt be ſhut, th' other is not neceſſarie. I'le therefore extinguiſh this light, becauſe I am readie to ſleep, *beſeeching thee, my God, to pardon my frequent abuſe of thy inward and outward light; of thy Inſpirations, Word, Sun, Moon, Stars and Fire. Deprive not my ſoule of the firſt; nor my bodie of eyes, to behold the five laſt, and in them ſee and admire thy Wiſdome, Power and Love.*

2. Pious mens ſoules are like the fire in a taper of waxe, or in ſweet wood. They leave behind them no ill ſmell, but rather a pleaſant odor, a ſweet name after them, good examples to their poſteritie. Can I ſay, I am ſuch? *Then, my God, have my thankes, and continue my pietie, to thy glorie, to the good of thy Church, and the honor of my Iſſue.*

3. Wicked mens ſoules are like the fire in a candle made of tallow. They leave a ſtink behind, an ill name after them. *If I am ſuch, Lord, convert me: if not, let me never be ſuch.*

4. Some lights are put out by meere force; and ſo are men, depriv'd of life by a violent death; and ſo againe hindred by force to manifeſt their light. *In theſe, O Lord, give ſtrength againſt all oppreſſion; give ſtrength in death and in perſecution.*

perſecution. Aſſiſt the weake againſt the violent, and give boldnes to thy ſervants to ſpeake and preach thy truth, to the face and ſhame of Tyrants.

5. Some lights muſt vaniſh for want of matter; and ſo men dye by age, when their humors are all conſum'd; and ſo againe their gifts are drown'd, and their talents buried, for want of help to keep them up, or dig them out. Is not this want a great defect in our Chriſtian Kingdome? *Let, O Lord, our great men and rich perſons wiſely conſider this, and zealouſly mend it. Let no more children be ſtifled in the place of birth, for want of ſtrength; no curious and religious wits be ſtill-borne amongſt us, becauſe their mother the Countrie and Church wants a politick and religious will and ſtrength, to put forth ſuch bleſt fruits.*

His Lying downe.

I Will both lay me downe in peace, and ſleep; beleeving, that my God will make me dwell in ſafetie. *Let, Lord, no plague come now nigh my dwelling; but command thy holie Angels, to pitch their tent about this place, to keep off all thoſe things, which may bring harme, and ſuggeſt ſin. Thou haſt made my ſoule and bodie; O then for thy ſake preſerve them.*

2. As I have left my toileſome workes, and doe

doe betake my ſelfe to reſt; *ſo let me, gracious God, ceaſe from all ſin. And, as I truſt, that my bodie ſhall be this night refreſht by ſleep; ſo let my ſoule get ſtrength by ſweet meditations.*

3. *Lord, how manie poore ſoules lie this night in a ditch and open fields, whilſt I in this ſoft bed am like to enjoy a ſweet reſt? Let thine eyes behold their diſtres, and thy hands protect them and me. Give them ſtrength in their paines, and make me thankfull for my eaſe.*

4. Manie worke hard all day, and when night comes, their paines increaſe, for want of food or reſt; whereas I have well ſupt, and find my ſelfe diſpos'd to ſleep, though my labor hath not this day been great. Whence comes this difference 'mongſt men, but from their Makers providence, who gives to ſome th' undeſerved bleſſings of plentie, peace, health, reſt; and to others the deſerved curſes of want, vexation and diſeaſe? Yet as theſe things happen often alike unto good and bad men, who enjoyes the firſt, cannot account himſelfe ſecure, and the other muſt not deſpaire. *When thou, O Lord, giv'ſt me ſufficiencie, bleſſe me alſo with godlines and temperance; and when thou viſit'ſt me with penurie and affliction, let me have ſtrength and patience: then I'le beleeve, thou lov'ſt me in either eſtate, and ſo I'le praiſe thy Name, as I doe now, for the eaſe, thou giv'ſt me.*

5. Some

5. Some compare ſleep to death, and the bed to the grave, and ſo uſe perſuaſions to draw men unto repentance, and to prepare themſelves to die, before they goe to bed. I am not of their mind: for, we doe ſleep often, and die but once; and in the grave our bodies are corrupt, whereas in beds they are refreſht. And were their compariſon good, they ſhould admoniſh us, to make our ſelves ready in the morning; for, a good life is a good deaths preparation: and he is but like to die ill, who thinkes not on death, till it comes. Yet, as it is better late then never; ſo theſe men cannot receive blame, to call on us, when we are neere to die, either in truth, or in figure. *Mercifull God, let alwayes my ſoule be readie; and let death be ſo farre in my thoughts; that I never offend thee wilfully, and ſo feare not, when it ſhall come, whether by day, or night, in young age, or old yeares.*

6. In this I thinke, ſleep is like death; that as in ſleepe good mens minds reſt, or are taken by ſome pleaſant and quiet dreames; whereas the covetous, malicious, voluptuous and glutton ſee what doth defile their bodies, and fright their ſoules: ſo after death the firſt enjoy a bleſſed reſt and infinite pleaſures, and the ſecond ſuffer eternall horrors and torments.

Lord,

Lord, give me grace, to paſſe my dayes ſo well, that my nights be quiet; and live ſo holily, that after death my ſoule enter into her Maſters joy, thy celeſtiall Kingdom.

Though thy Curtaines be drawne cloſe about thee,
Yet forbear ſin, beleeving, God doth ſee
All thy actions, heare thy words, know thy thoughts.
O then feare him, and for thy dailie faults,
Crave his pardon,
Through Chriſt his Son.

In Shutting his Eyes.

1 HAving no light, I may well ſhut my eyes; and ſo might I have done before: for, they have been open in vaine; onely to ſee and delight in much vanitie, ſtare upon fraile beautie, obſerve worldlie faſhions, reade ſome idle, wanton, or impious bookes. *Thus, thus my God, hath my light been darknes, and my eyes treacherous guides. Let them be no more ſo, but faithfull ſervants to the ſoule; and pardon me their luſt and vanitie, and ſo likewiſe the ſins of all my other ſenſes, whoſe preſervation I doe crave.*

2. As I muſt ſhut theſe fleſhlie eyes, before I ſleep corporally: ſo I obſerve, that my intellect muſt be ſhut, before Satan lull me aſleep in ſin. Should that be open to the light, the light

light of Gods holie inſpirations, the light of his pure word, the light of his promis'd glorie, and above all, the light of his exceſſive love to me; of which th' other are but effects; I ſhould nere ſleep in ſin. But it hath not alwaies bin ſo,& therefore I beg his pardon, who is the Father of mercies. *Gracious Father, forgive my tranſgreſſions of ignorance and negligence; of a dark intellect, or a negligent mind, to ſee the light, and walke by it.*

3. Have my Eyes done well their dutie both to the fleſh and ſpirit, watchfull over the whole bodie, and diligent to convey to the ſoule good inſtructions from the creatures, better from the holie Scripture and other pious bookes? Then I may ſhut them with comfort, *bleſſing thee, loving God, for the good ſervice of my Eyes: for, it is by thy grace, they have been thus faithfull. Grant, they be daily ſuch, and take thou care of them.*

His Examination.

As on thy bed,
Thou lay'ſt thy head,
With ſerious thoughts,
Ponder thy faults.

1 HOw have I ſpent this day? Am I better then I was yeſterday? Have I overcome

anie vice? And hath Gods grace been effectuall in me? Then let my ſoule rejoyce exceedingly, and aſcribe to her Lord the glorie of her good actions. *'Tis wholly due to thee, my God: 'tis freely rendred thee by me. I acknowledge my progres in vertue, my growth in grace to be effects of thy mercie, fruits of thy love; and beſeech thee to continue thy ſpeciall aſſiſtance, till thou haſt perfected in me thy worke of Sanctification, and begun that of Glorification.*

2. In what eſtate am I? Am I not worſe, then I was yeſterday? More proud, covetous, envious, injuſt, cruell, wanton? Have I not reſiſted Gods grace, derided religion, deſpis'd goodnes, pietie, truth? Have I not ſought occaſions of quarrels, gluttonie, drunkennes and all vicious exces? O then what ſhall I doe, to ſleep ſecure from the provokt wrath of my God? My God? I muſt not call him ſo: for, he is not my God. No, no; my bellie is my god: yea, I have now as manie gods as perverſe affections unto divers objects. Honors, riches, women, are the gods, I have till now ſerv'd. And muſt I continue, to acknowledge, adore ſuch gods? I muſt, unles the true God, he who hath made me pitie me, and break the ſtrong and naturall chaines of folie and wickednes, which tye me to thoſe things. My hope is ſtill on him, and therefore I beleeve, he is not far from

from me: for, hope is one of his graces. I will then crie to him: I will incessantly call upon him. *My God, heare now my voice: my Lord, regard the desires of my heart. O forsake me not in distres; but assist me against my oppressors. I am sold under sin, the Flesh rules over me, the World drawes me whither he lists, Satan possesses me: and no meanes of freedome, but by thy Son: for, who hath him not, hath not life; and who hath him, hath life. Then, gracious God, give me thy Son, that my soule live through him. Give me the merits of his life and death, and thus I shall be free from sin and hell. Let him now challenge me, as the price of his bloud; then my tyrannicall masters shall give me libertie. Then my vices shall be succeeded by vertues; drunkennes by sobrietie, avarice by liberalitie, lasciviousnes by chastitie, pride by humilitie; and sin shall give place to thy grace, and so my old man shall be renew'd. Let this renovation or change begin now in me; that all men, who know me, may say to the glorie of thy mercie: The right hand of the High hath wrought this mutation. O touch now my hard heart with thy effectuall grace; melt it in griefe to have offended thee; and comfort it with assurance of reconciliation with thee. So shall my sleep be now as sweet, as I may feare it otherwise: and so shall then my soule and flesh rejoyce in thee; loving, praising thee day and night, for their present freedome, and future salvation.*

3. I think, this day, I have not done much good, nor ill; but have been at a ſtand, neither worſe, nor better, then I was yeſterday. Then I may ſay, that I have loſt the day: and then againe, I am worſe then I was: for certainly, who daily, yea hourely, doth make no ſtep forward in his celeſtiall courſe, muſt make one or manie backward; ſith there's no ſtay in that ſlipperie and ſteep way. Beſides, if we march not cheerfully towards God inviting, yea drawing us upward, the Devill doth pull us downward, ſeconded in his work by our corrupt nature, which makes his labor more eaſie. Sith then I find, I have not aſcended this day, I muſt with ſhame and griefe confeſſe, I have much deſcended. *And leaſt I deſcend ſtill, I muſt and doe now call on thee, my God, to condeſcend to me, and draw me up againe. O ſhew thy ſtrength in the weaknes of my nature, and thy goodnes againſt Satans malice. Draw me, O draw me pow'rfully againſt all difficulties of fleſh and bloud, infernall ſuggeſtions, and worldlie baits; by the ſerious conſideration of the future infinit joyes, thou haſt prepar'd, to ſucceed my preſent ſorrowes; and of that eternall reward, thou haſt mercifully aſſign'd, for light labors and afflictions.*

4. Good workes are faire tokens of faith; yet works may ſeem good without faith: ſuch is mans morall honeſtie; which is of no ac-

count

count before the ſearcher of all hearts, though much eſteem'd by men. If then this day I have done anie good actions, through naturall inclination, or for oſtentation; and forborne to doe ill, perhaps for want of tentation, or occaſion: I muſt look on my ſelfe, as on a meere naturall man; and upon my actions, as upon ſpecious ſins: for, in the commiſſion of good, and omiſſion of *ill*, other things are requir'd: Knowledge, ſhewing the legalitie, utilitie and poſſibilitie of things: Faith, beleeving them pleaſant to God. Then the heart muſt forme the right intention, to commit or omit what's knowne and beleev'd good or ill, for the glorie of his beloved God, in the manifeſtation of our love, gratitude and obedience to him, by which others be edify'd and invited to the like affection, thankfulnes and ſervice. *If in my commiſſions and omiſſions thoſe things have been wanting, Lord, forgive me the fault. If they have been preſent, receive the whole glorie, and that I ne're want them, give them me, I pray thee.*

5. Am I in Chriſt, or in Adam? It concernes me much to know it: for if in Chriſt, I am alive; if in Adam, as bad as dead. But how ſhall I find, if I be in Chriſt, but by ſearching, whether Chriſt be in me? And certainly, Chriſt may be knowne by theſe few Markes: Knowledge, Faith, Love, Feare, Service, Con-

formitie and Submiſſion. If then I Know my God aright, and him, whom he hath ſent; Know him after divine revelation, not human imagination. If I truly Beleeve in him, Relie wholly on his mercie and the merits of Chriſt, for preſervation, donation, ſalvation; preſervation of ſin and harme, donation of good things, ſalvation of my whole perſon, according as he hath promis'd, and not alwaies as I expect. If I Love him ſincerely, not according to his infinit merit, but to my beſt capacitie, above my ſelfe and all things elſe. If I Feare him, trembling at the thought of my leſt offences 'gainſt him, not ſo much becauſe he can puniſh me, as becauſe I'le not be ingrat for his loving favors. If I yeeld him the beſt Service I can, as to my beſt Maſter, neglecting all things to pleaſe him; yet not ſerving after mens inventions, but according unto his preſcriptions. If I am, as neere as I can, Conforme to the image of his Son, in righteouſnes and holines. If I Submit my will to his, as well to drink the bitter cup of affliction, as to ſavour the ſweetnes of conſolations; cleaving cloſely to him in proſperitie and adverſitie, I may ſay with exces of joy, I am in Chriſt, and Chriſt in me. *If my corruption hinders me yet to ſay this, O God, pitie thy poore creature, and renew me with ſpeed. But if thy grace hath alreadie been ſo effectu-*

all

all in me, as to bleſſe me with that Knowledge, Faith, Love, Feare, Service, Conformitie and Submiſſion; O Lord, receive my thankes, and beare my pray'rs: thankes for thy paſt favors, and pray'rs for the continuation of them. Thou art a God exceſſive in love, excellent in mercie, abundant in goodnes. In theſe thou haſt begun thy gracious workes in me. O then continue them, and daily perfect them: and let me now take a ſweet reſt, in the aſſurance of thy love, and protection of thy power.

His Night-feares.

1 NIght is nothing, but th' abſence of the Sun; and darknes, but the privation of light: yet when night comes, it brings with it a kind of feare; not to wild beaſts, for then they walk to ſeek their prey; but unto man, whoſe conſcience is guiltie of manie grievous ſins, which come beſt to his mind, when he's alone and in the dark. *Lord, forgive mine, and free my heart from preſent feares.*

2. The night is more quiet, then the day: and yet we feare in it what we doe not regard by day. A Mouſe running, a Board cracking, a dog howling, an Owle ſcritching put us often in a cold ſweat. What is the cauſe of it? Sin committed by light. When the Sun ſhines, and we are with our friends, we drink

iniquitie like a ſugred portion, delighted with the preſent ſweetnes of ſin; but not fearing its future bitternes. But when night hath drawn her black vaile, and we are about to take reſt; then the potion begins to work, and puts us into diſtemper. *O Lord, whilſt mine eyes ſee the Sun, let my mind behold thee; and whilſt I am with my fellowes, let my heart talk with thee, never thinking my ſelfe ſecure enough, to diſpleaſe thee, in the leſt thing. So ſhall not my ſoule be afraid for the terror by night, nor for the peſtilence, which walketh in darknes.*

3. Doe we feare more by night, then by day, becauſe Satan is call'd the Ruler of darknes? Then we miſtake St. Pauls meaning: for he beleeved not, that Satan had power to rule over outward darknes, by bringing or removing light: but he calls him Ruler of the darknes of this world, to ſhew his pow'r over worldlings, whoſe underſtanding being darkned, they are alienated from the life of God, through the ignorance and blindnes of their hearts. Againſt ſuch children of darknes Satan beares a great ſway both night and day: but he can doe no harme to the children of light, either by day or night, unles God gives him leave. *Let me, O Lord, never feare him, but make me ſtrong to reſiſt his aſſaults; and grant, I truſt under thy wings, and abide under thy ſhadow.*

4. As

4. As man is man, he may well feare; but as he's Chriſtian, he ſhould not: for, he muſt know, that nothing can happen to him, but what his God ordaines. Now if he hath a true feeling of Gods love to him-ward, he ſhall beleeve, the Lord will look to him, as a carefull mother to her beloved child. *Lord, let me feare to offend thee, then live ſecure from all bodilie harmes.*

5. Who keeps me, ſlumbers not, and who made me will ſuffer nothing to marre me, but for his glorie and my good: yet I grow ſad at this conceit, ſtart at this noiſe, and ſhiver at this ſight: becauſe (doubtles) I ſee not, how neere me the Lord is. Had I ſome light, and were my friends by me, I ſhould but ſmile at this, which makes my whole bodie tremble. But O blind heart! is not God more pow'rfull then man, and faith brighter then anie outward light? *O God, quicken my faith, that I truſt in thee as I ought, and remove now from me the preſent cauſe of feare.*

6. 'Tis ſaid, Lions loſe their courage, if ſome thing be caſt on their eyes: and ſo manie men doe, when they are in darknes. A ſtrong token of their ſpirituall blindnes: for, he's inwardly blind, who feares more by night, then by day; ſince he ſees not, that God is at all times alike pow'rfull, to protect his ſervants.

Then

Then this likewiſe figures, that when ſin (the ſoule's night) hath ſpread over her its darknes, ſhe is ſeiſed with great terrors. *Keep me, good Lord, from all blindnes of heart, and darknes of underſtanding; that though my outward eyes be ſhut, or deprived of light; yet I want neither faith in thy providence, nor knowledge of thy myſteries, and of mine owne dutie. Keep me alſo (I beſeech thee) from Satans illuſions, fearfull viſions, aſſaults of men, nocturne feares and all harme.*

His Dreames.

DReames, which proceed from repletion or emptines of the bellie, or follow manie cares, ought the leſt to be regarded: onely they ſhould inſtruct us to cut off the cauſe, that the effects may ceaſe. *Lord, teach me temperance both in diet and cares, that no vaine dreames trouble my reſt.*

2. Our nightlie dreames follow often our daylie affections and occupations. As theſe are, thoſe ſhall be. The covetous tels in his ſleep his coine, finds a treaſure, increaſes his riches, or loſes of his ſtore. The voluptuous dreams of his cheere and whores; the angrie man, of quarrels and fightings; the cheater, of tricks and deceits; the ambitious, of new honors. But thoſe, whoſe daylie thoughts are godlie and harmles,

harmles, find in their reſt pleaſant conceits. *Let me, O God, ſo live by day, that I rejoyce by night; and ſo order my affections and thoughts, that my dreames fright me not.*

3. I am often troubled by dreames of loſſe, danger and death, either of my ſelfe or my friends. And contrariwiſe I thinke ſometimes in ſleep of riches, honors and mariage; yea I doe often foreſee things: but there is no truſt in ſuch dreames, unles they come to us by Gods revelation. Yet we may from them take warning, to looke better unto our ſelves, friends, goods, leaſt that through negligence happen, of which we dream'd. *Lord, give me wit to diſcern true dreames from the falſe: and when it ſhall pleaſe thee, to ſhew me by them anie thing, teach me their interpretation; and grant, that I ever ſleight thoſe, which are vaine, and agree not with thy word and human reaſon.*

4. This was an illuſion; for in my ſleep I thought, I did enjoy the thing, I love: but now being awake, I find, 'twas but a dreame. Yet becauſe I have done what argues wantonnes, covetouſnes, revengefull mind, &c. *I beſeech thee, my God, to forgive me my daylie negligence, which is (doubtles) the cauſe of theſe nocturne pollutions, worldlie thoughts, or bloudie plots in ſleep.*

5. This was a pleaſant dreame. I thought I was in heaven in a moſt bleſſed ſtate: but now I find

I find my ſelfe a bed, like enough to undergoe manie croſſes, before I goe thither; yea in danger to miſſe the way. *Therefore let my Lord pitie me, and ſo ſtill fill my heart with holie thoughts & dreams, that ſeeking thoſe things, which are above, and mortifying my members, which are on earth, I may at my death be receiv'd into that glorious light and infinit pleaſures, on which I did now dreame.*

6. This was a fearfull dream. I was dying, and neer me ſtood Satan readie to ſnatch away my ſoule, for my grievous offences. I yeelded my ſelfe loſt; for, I could neither plead not guiltie, nor intreat for mercie. Now that by Gods grace I live ſtill, ſhall I take this for a meere dreame, or rather for a good warning, to mend my wicked life, and for my ſins relie on Chriſts paſſion? *Jeſus, grant, I doe this. I know, I may die, whilſt I ſleep, and I confeſſe, I deſerve hell: yet call me not at unawares, neither denie me thy mercie.*

His Night-waking.

I Am awake, but 'tis not time to riſe, neither have I yet ſlept enough. *Therefore I beſeech thee, my God, to bleſſe me againe with ſweet ſleep.*

2. I am awake, yet not in paine, anguiſh or feare, as thouſands are, and for that, *gracious Lord, I offer thee my praiſes and prayers; praiſes*

for

for me, and prayers for me and others. Continue thy favors to me, extend thy compaſſions on all perſons in affliction.

3. I am awake by the barking of a dog, or crowing of a cock, a beaſt and fowle, which teach me vigilance. *Lord, give me what they teach: make me vigilant in human affaires, but redouble my vigilance in religious duties.*

4. While I doe wake, I muſt not loſe my time: yet what can I doe in the dark? Speake to my God, meditate on his Law. *Lord, grant, I now doe ſo. Fill my mind with good thoughts, and my heart with holie deſires.*

5. Manie go to bed in health, and there are found dead. *I praiſe thee, my good God, for that it hath not been my caſe, and beſeech thee, that it never be ſuch.*

6. Some wake to plot or act miſchiefe. *Such, O great God, convert by thy goodnes, or oppoſe by thy pow'r, chiefly thoſe who deviſe the ruine of the fatherles, widow, ſtranger and poore; the deſtruction of their countrie, ſuppreſſion of thy truth, confuſion of thy Church.*

7. Some wake for the good of others, either meditating upon their beds, how they can help the poore, comfort the afflicted, aſſiſt the oppreſſed, defend the State, promot truth, learning, pietie: or being alreadie in action about anie of theſe. *The good God favour theſe good men,*

the

the God of love be with theſe loving ſoules, and give their deſignes good ſucces.

8. Heark, Peter! the Cock crowes: nay heark, my ſoule! for, the caſe concernes thee. Thou art as bad, but not ſo good as he. He deny'd his Lord thrice: Canſt thou ſay, thou haſt done no more? *No, my Chriſt, I cannot: yet I can ſay, thou art ſtill mercifull, and canſt convert me by a gracious look. Doe it, my good Lord, I pray thee, and with the remembrance of thoſe indignities and paines, thou didſt endure for me, in the laſt night of thy mortall life, make me weep bitterly, repent truly, and love thee ſincerely; ſo that I denie thee no more.*

9. How ſilent are all things? It was in ſuch ſilence, that Chriſt was borne to us. God loves quietnes, and therefore comes to us, when we are ſtill. *O Lord, rebuke the winds, both of paſſions and tentations, which diſquiet my heart; that thou be borne, and ſleep in it.*

This Daylie Devotion hath 500. Meditations and Pray'rs.

An Alphabeticall Index of the Titles of *Herberts* Daylie Devotion.

Abstinence page 80.
Adversitie 171
Blessing on the meat 62
Borrowing 122
Buying 113
Coming in 53
Conformitie 184
Conselling 128
Consulting 125
Conversation 142
Dreames 234
Dressing 11
Drinking 64
Eating 64
Evening Prayer. *First* 208; *Second* 209; *Third* 211; *Fourth* 212; *Fift* 214; *Sixt* 215
Examination 225
Extinguishing his light 220
Fasting 74
Feare 184
Night Feares 231
Feasting 70
Gaines 83
Giving 97
Good Name 162
Ill Name 165
Going out 50
Grace after meales 69
Hatred 181
Hope 184
Lending 122
Looking in a Glasse 14
Losses 88
Love 179
Lying downe 221
Meditation 142
Meeting *with an Enemie* 159; *with a Friend* 156
Mirth 174
Morning Prayer. *First* 18; *Second* 21; *Third* 23; *Fourth* 26; *Fift* 27; *Sixt* 29
Opening his Eyes 5
Overthrow in Sin, and Repentance for it 204
Performing 110
Playing 60

Praising

An Alphabeticall Index.

Praising	131	*Solitude*	142
Praying	138	*Spending*	93
Promising	110	*Taking*	97
Prosperitie	168	*Talkes*	187
Reading { *the Bible*	31	*Tentations in Sin, and their Remedies*	194
Reading { *Human books*	38	*Victories over sin, & Thanks for them.*	200
Reproving	135	*Undressing*	217
Rising	20	*Waking* { *in the Morning*	1
Sadnes	174	*Waking* { *at Night*	236
Saving	93	*Walking*	58
Selling	118	*Working*	56
Shifting his Shirt	8	*Writing*	43
Shutting his Eyes	224		
Silence	187		
Singularitie	186		

MY

CATECHISME

AND

Child-bearing VVoman

are now Printed, and

My Beliefe Reprinted with

Scripture-proofs.

The other three Parts of this Devotion may be bound up with this.

HERBERTS QUADRIPARTIT DEVOTION.

For the Day, Week, Month, Yeare.

THE SECOND PART.

FOR THE WEEK,

In the Sanctification of the Lords Day.

His Morning Pray'r for the Lords Day.

GOod being communicative, and thou, O God, the ſoverain good, it pleaſed thee, to manifeſt thy love, wiſdome and pow'r, in the creation of all things. And becauſe the light is a meane, to ſee and diſcerne corporall objects, this light was the firſt of thy diſtinct workes: that ſo man the laſt to be made might ſee what thou hadſt created for him, and likewiſe learne, that light muſt precede his actions, yea guide him in all his cogitations and affections. So

when the worke of our Redemption was finisht, thou, O Father, didst raise thy Son, the Sun of righteousnes, that by the beames of his glorie, Christians should see and beleeve it. That Light and this Sun appear'd first this day, which for that cause is the first in nature, and in our religion. It is then a great day, it is * a holie day, if not in it selfe, yet to me. I will make it holie, by making my selfe such. But, O my God, this speech is presumptuous: for, Holines is thine. It proceeds from thee, and returnes to thee. Thou, thou onelie establisheſt mans heart unblamable in holines. Thee then onely I beseech to make me holie. Sanctifie all my thoughts, affections, words, actions. Help me to withdraw the two first from my worldlie affaires, and fix them upon thee, the glorious Maker of the world, and gracious Redeemer of man: then let my words be of thee and to thee, and my workes holie before thee. O let my thoughts be drownd in thee, who art so mightie in wonders, yea wonders wrought for me. Let my affections be wholy on thee, for the exces of thy Christ in my Redemption. Great Creator, I praise thee in thy noble workes. Gracious Saviour, I will sing thy excessive love, thy tender compassions. Mightie Spirit, I submit my person to thee, by whom I have been made, and manie things for me. Here I vow thee a perpetuall service; and here, most loving God, I offer thee a pure, intire and constant love, or at lest, a desire of such. I desire to love thee purely, intirely, constantly,

* See my Catechisme on the 4. Commandement.

conſtantly, and therefore beg of thee the ſweet effect of my deſire. As thou haſt been my onelie Creator and Redeemer, be thou my onelie Love; Let me love none but thee, or none but for thee and in thee. Let my holie actions, religious words manifeſt the ſinceritie of my love towards thee, walking this day, yea all my life, as a child of the day, a child of light, made by thee and for thee, the wiſe Maker of this viſible light, and mightie Raiſer of Chriſt from the dead: to whom with thee and the moſt holie Spirit, one omnipotent Creator and mercifull Saviour, be ſervice and glorie, by me and all thy workes of Creation and Redemption. Amen.

At the hearing of Bels.

THeſe Bels call me to the Congregation. Indeed this is the day, in which we uſe to meet, in the place appointed, for Gods publick worſhip. I will therefore make me readie, to be one of the firſt, who ſhall tread the treſhold of Gods houſe, and bow both heart and head before his majeſtie, to praiſe his Name for benefits receiv'd, call upon him for grace, and heare his word for inſtruction. *Let me, gracious God, doe all this, to thy glorie and my comfort.*

2. This day is the firſt of the week, and therefore fit to be dedicated to God and devo-

tion: for, who made man may juſtly challenge his firſt fruits. Beſides, upon this day Chriſt did riſe from the dead, in a glorious eſtate, after the painfull work of the redemption of mankind; and therefore we make it holie by prayer, reading and preaching. We forbeare likewiſe ſervile workes, unles they be neceſſarie; much more all ſinfull words, actions and thoughts, unles they be preſſed on us by the force of ſome tentation, or received by us through the weaknes of our nature. *O good God, let my ſoule ſo celebrate this day, in a vertuous and holie reſt, that all the week may prove happie, both for the fleſh and ſpirit.*

3. This is the laſt ringing: I will therefore make haſt, leaſt pray'rs be ended, ere I come. Sermons are good, and prayers are good too, chiefly ſuch pray'rs, as are contain'd in grave and godlie words, and uttered with zeale by a religious man, and hearkned unto with devout attention, by the faithfull congregation. *Lord, let me love to beare thy word both read and preacht, and ſpeak to thee by praiſes and prayers, in the aſſemblie of thy Saints, and the preſence of thy angels, as now I meane to doe, by the help of thy Spirit.*

4. I doe amiſſe. 'Tis unlawfull to carrie burdens, both this day and unto this place: yet I perceive, I am loaden, yea with thoſe things,

things, which God and mens lawes diſallow. All the week paſt, I have made a great bundle of tranſgreſſions, both againſt God and men; and now ſhall I bring it before God and his Saints, to draw his heavie wrath upon my ſinfull head? No, no. I'le caſt downe my burden, and leaſt I fall with it, I pray thee, *gracious Lord, to lend thy helping hand, and with the ſword of thy Spirit cut off the bonds, which tie me unto ſin. O waſh away my tranſgreſſions, in the bloud of thy Son, make me ſorie for them, and cleanſe me throughly from them all; that ſo with a new and pure heart, I enter now into thy houſe.*

His Entrie into the Temple, and Going to his Seat.

IMuſt ſettle my countenance, and with reſpect behave my ſelfe both inwardly and outwardly, without wandering mind or eyes: for here I walke in the ſpeciall preſence of that great God, whoſe hands have made heaven and earth, and whoſe eyes ſearch the hearts of men. *O that he accept mine, and make it ſuch, as may ever pleaſe him!*

Without

Without a Seat.

To prevent raſh condemnation for this Meditation, I ſend my Reader to S. James; for, my juſtification is in his ſecond Chapter.

HOw came theſe incloſures in our common paſture? Who hath made theſe cloſe ſeats, theſe pewes with locks? Judges of evill thoughts, Reſpecters of perſons. Partialitie hath adjudg'd them for the chiefe of the Church, for them, who weare a gay clothing, & have gold rings, or at leſt a piece of money for the Sexton or other officers. Be they wiſe or fooliſh, pious or ungodlie; yet they are the chiefe of the Church, if they be rich and in fine cloths, or have more boldnes then the reſt. Then theſe lockt pewes are not for me; and then againe, I muſt goe to another Church, or ſtand here in the crowd, hoping to ſit ſhortly in Gods glorious Kingdome. *Anſwer my hope, O Lord; that in the aſſurance of my future exaltation, I regard not the lowlines of my preſent eſtate, and deſpis'd condition.*

In his Seat.

HAve I here more room then I need? Then I will admit thoſe, who ſtand there in the throng,

throng, and have (for ought I know) as much right in this Seat as I. It is an odious pride to God, his Angels and good men, if I, under pretext of my riches or bloud, ſit here alone, as a King amongſt theſe, who yet in grace may excell me, and have greater naturall gifts then I. *Great God, whoſe thoughts are not like ours, ſuffer me not to have the faith of our Lord Jeſus Chriſt with reſpect of perſons: but grant, I love and honor the poore of this world, chiefly thoſe, I know rich in faith, and ſo heires apparent of thy glorious Kingdome.*

His Adoration.

WIth my whole man I adore thee, O God moſt glorious and pow'rfull! I thanke thee for thy benefits, beg pardon for my ſins, devotion for this time, attention to thy word, grace for my life, help at my death, and glorie after death.

Before Prayers.

O Lord, teach me to pray. Let thy holie Spirit kindle within my breaſt the flames of devotion. Keep my mind attentive to what ſhall be read and ſaid here; give me a livelie faith, that I obtaine of thee whatſoever I ſhall now aske, and grant the ſame to all this people.

Before

Before the Chapters.

O Earth, earth, earth, heare the word of the Lord. Thou man of earth, and dweller on the earth, heare the word of the Lord of heaven and earth, of that great Lord, who if thou wilt heare well, and keep his word on earth, ſhall ſhortly tranſplant thee from earth into heaven.

After the Chapters.

LEt me, O Lord, never forget theſe inſtructions; but grant, I put them in practice, as occaſion ſhall ſerve.

Before the Commandements.

LIſten, my ſoule, liſten; thy God begins to ſpeak. Loſe not one of his words; for, they are all precious. *That I loſe none, O Lord, open my eares, give me underſtanding, prepare my heart to obedience.*

After the Commandements.

THis is, O God, this is thy Law; a hard ſaying to corrupt man, a honey-comb to the regenerat.

Let

Let it be ſuch to me. Grant, I may truly ſay: O how love I thy Law! O let it be my meditation all the day, my delight all my life, and forgive graciouſly my tranſgreſſions of it.

After the Creed.

GRant, O God, I beleeve all this, and whatſoever elſe is fit, I ſhould beleeve. O let never human reaſon, divelliſh cunning, worldlie ends, nor deſire of life obſcure true faith in me, or make me fall from it.

At the Singing of Pſalmes.

LEt my voice praiſe thee, glorious God: yet let my melodie be without vanitie. Accept my ſong, and free my heart from pride.

Againſt Diſtractions or wandering Thoughts in time of Prayers and Reading.

WHat things are theſe, which draw my attention from God? Away you idle thoughts, here is no roome for you. Shall my tongue pray, whilſt my mind doth wander? Then the Lord will not regard me. And ſhall my bodie be at Church, whilſt my heart is at home, or in the fields, or perhaps in worſe place?

place? Then my God will judge me. *Help thou therefore good Lord, to call now my heart in, and ſo fix it on thee, that it wander no more.*

2. How light are human minds, and how inconſtant unto good? I cannot keep mine long upon what is here read, but it flies out to view the world, or order ſome affaires abroad. But in this I offend, *and therefore crave pardon of thee, O thou wiſe God, who know'ſt what is in man; and helpe from thee, who art only pow'rfull to ſcatter theſe vaine thoughts, and fill my heart with godlie conceptions.*

Againſt Diſtractions in Sermon-time.

1 WHat was I thinking now? Perhaps the Devill knew, that what the Miniſter had to ſay was able to move me to ſome vertue, or divert me from ſome familiar vice; and therefore he hath put a toy in my braine, to make me loſe wholeſome counſels. He ſhall doe ſo no more. I'le watch my mind, that it ſtray not, and pray God to free me from all fooliſh and wandring thoughts. *So doe thou, my good Lord, and grant, I learne in this Sermon what may better my faith and life.*

2. My mind is gone againe, and being ſwifter then the Sun, hath viewed far countries, whilſt it ſhould have remained here, to liſten

liſten to this man. What meanes to keep it in, for, it is out in a moment? Unles God help, it is a thing beyond my pow'r. *Then, O Lord, aſſiſt me, and bleſſe me with a ſettled mind and carefull attention unto the words of thy ſervant.*

3. If all this peoples minds wander as much as mine, this man may well direct his ſpeech unto theſe ſtones: for indeed in preaching unto us in our diſtractions, he ſpeakes to none better then ſtones; ſince we receive his inſtructions no more then theſe pillars. So our hearts are ſtonie, in which the good ſeed of Gods word can take no root at all. *Then, Lord, I beſeech thee, to take away my ſtonie heart, and give me one of fleſh, eaſie to be till'd by thy labourers, ſoft to receive the ſeed, and fat to yeeld increaſe.*

Conſiderations upon the Miniſter and his Sermon.

If anie of Chriſts Miniſters be ſuch as thoſe, I commend here, let him glorie and rejoyce in the Lord: but if he be guiltie of anie of thoſe faults, which I cenſure, let him ſtudie a correction of his imperfections, and love me for telling the truth. This truth I love, and doe gladly manifeſt it on all juſt occaſions; and God forbid, his peculiar ſervants ſhould hate me for my paines.

1 THis man ſpeaks verie well. He hath a good and fluent tongue, and (which is commendable)

mendable)his hands are as good, as his tongue. He is a man who preaches as he lives. He's none of thoſe who lay heavie burdens on mens ſhoulders, which they themſelves will not move with one of their fingers: but like Jeſus the Son of God, he does, and teaches what is needfull for himſelfe and others. By his good works, he makes his calling and election ſure; and by his godlie inſtructions, he ſhewes his flock the way to happines. *Bleſt be the Lord, in the gifts of this his ſervant, and let his goodnes ſend manie ſuch labourers into his great harveſt.*

2. This is an honeſt man: yet his knowledge is either ſmall, or he wants expreſſion. His life is holie and blameles, but his wit's ſomewhat ſlow, and his utterance unpleaſant. Yet if he ſay more, then I practiſe daily; if his doctrine be ſound, and his counſels wholeſome, what have I to doe with the reſt? He's not there, to tickle my eares, but to convert my ſoule. *O God! let me not ſeeke in thy ſervants, the inticing ſpeech of mans wiſdome, but the plaine evidence of the Spirit and of pow'r.*

3. This is a man, who with curious conceits, choice words and ſtrong reaſons could perſuade anie thing, were not his deeds contrarie to his words: but who will beleeve him preaching ſobrietie, when he's ſeldome ſober; exhorting others to mildnes, being a ſevere man;

man; teaching frugalitie, whilſt he's laviſh; bountie, being a wretch; or plaine dealing, when he deceives others, and owes more then he can render? Who by his perſuaſions can live quietly with his neighbours, ſince he's alwaies at ſtrife with his Pariſhioners, for things of no moment? Who? All may, and I will. As long as his doctrine is Chriſtian, and his counſels morall, we have Chriſts owne warrant to obey him. I will doe what he bids, but forbeare what he does. Shall not then ſouldiers fight, becauſe drummers fight not, but invite them to the combat: or ſhall I lie down in the road, or go back to my houſe; becauſe he, who ſhewes me the way, goes not along with me? He goes perhaps another way, or he's not yet readie to begin his journie. *Let, O good God, my ſoule ſhun the ill examples, and follow the godlie counſels of ſuch men as I heare, this is: and if it be thy bleſſed will, Lord, make him ſee the errors of his life, and convert him to another; but let not his ill courſes draw me from pietie.*

4. The Miniſter is out, his memorie hath deceiv'd him, ſome wandering thought hath made him loſe his place. *Help him, O God, leaſt ſhame put him out more and more, and anie man thinke him the worſe, for what happens ſometimes to verie learned men.*

5. This man reads his Sermon; which thing

manie diſlike, yet 'tis nothing to them. For my part I care not, whether his eyes be on his book, or on anie thing elſe. They are nothing to me. His tongue is the lim, I obſerve, and I weigh his words, not his lookes. Yet if his reading doth proceed from ſloath, not from want of time, or weaknes of memorie, *make him, O Lord, more painfull in divine ſtudies, and more carefull to pleaſe his flocke.*

6. Some think, this man preaches not his owne words, but that he ſteales other mens inventions. If he doth ſo, what's that to me, as long as he preaches good things? I am perhaps obliged to him, for his theft; ſince belike his conceits and ſermons ſhould not be ſo good, as thoſe, he borrowes. *Lord, let nothing hinder my profit under him, or ſuch as he's: and if he take other mens workes for need, give him a copious wit; and if for ſloath, give him that diligence, which his calling requires.*

7. This ſpeech is for that man: there the Miniſter hath him right. Doth he not bluſh at this? Nay rather, he might bluſh or laugh at my folie, if he ſhould know my preſent thoughts: for, do I know the Preachers mind, and am I to judge that perſon? *No, no, my God, pardon me therefore my raſhnes, and if that man is guiltie of the thing, of which the Preacher ſpeakes, let him now bewaile it, and ever after forbeare it: and*

as

as for me, Lord, keep me from the like.

8. This is for me: my conſcience is guiltie of this. *O then good God, give me ſorrow for what is paſt, and fortitude againſt all future occaſions of diſpleaſing thee in this thing.*

9. How thin is this Congregation? Yet the Pariſh is large and full enough. Is it then the Miniſters fault? Is he careles or incapable to feed his flock? Or are his ſheep wearie of their paſture, though good, and of their Paſtor, although Orthodox? If either of theſe be the cauſe, *remove it, Lord, I beſeech thee, either giving abilitie and diligence to the Shepherd, or if he hath theſe alreadie, making his flock adhere to him, and forſake ſtrange and falſe teachers.*

10. How full this Temple is! Yea what throng at the doores; and climbing up at the windowes! Is it becauſe the Preacher is an able man in true learning and pietie? or that theſe will not endure the ſound doctrine of their Paſtors, but after their owne luſts, heap to themſelves teachers, which pleaſe their itching eares with new doctrines or lights, fabulous inventions, damnable hereſies, and deviliſh blaſphemies? *If the firſt cauſe drawes together this auditorie, let, O Lord, this man be ſtill well follow'd, or indue all other Paſtors with the ſame gifts. But if he be one of theſe laſt teachers, and theſe hearers ſuch, as turne their eares from the truth unto fa-*

bles, recall them, O God, I pray thee, recall and convert them againe to the love of forſaken truth.

11. This man hath a low voice, or will not ſet it out, and ſo is he not fit for this great aſſemblie; to manie of which he preaches in vaine: ſith they cannot heare diſtinctly his words. In this caſe may be well allow'd commutations of Benefices. Howſoever, I judge that man guiltie of preſumption, who without great neceſſitie undertakes an office, he cannot well diſcharge, either through ignorance, negligence or weaknes. And I eſteem thoſe men careles of their ſoules food, who with an ungodlie patience will gape two houres on a ſilent Preacher, if they can find one, who ſpeakes out the words of truth and pietie with zeale. *Let me, O Lord, be none of theſe careles hearers, and let no more low voic'd Teachers intrude themſelves into ſuch large bodies, ample congregations; but be confin'd into places of leſſe capacitie, where their words be not loſt, their diſcourſes fruitles, by the defect of a ſtrong voice, or of pure zeale to put it forth.*

12. How high and profound is this man? Who can dive into his matters, ſoare after his loftie language? Pietie may have a fine dreſſe, Divinitie may be adorn'd, but not ſo diſguis'd, that it be not knowne. He preaches himſelfe, and not Chriſt, who ſpeakes above the

the ordinarie capacitie of his Chriſtian auditorie. There are too manie ſuch Preachers, *and that there be none, vouchſafe, gracious God, to ſhew the vanitie of all things without thee, even to thoſe, who ought to preach downe vanitie, and teach ſelfe-deniall.*

13. What ſtrange faces doth this man make, and what ridiculous poſtures hath he? Is he in travell of the truth, and ſo in ſorrow, till ſhe be brought forth? But ſuch faire Child ſhould not be uſher'd by anticks. Theſe indecent geſtures diſgrace ſuch noble birth. *Let this man know ſo much, O Lord, and ſo compoſe his countenance to the gravitie of his profeſſion, holines of his vocation, that his unſeemlie behaviour hinder not his ſpectators to be attentive to the ſound doctrine.*

14. This man is mov'd, and moves: he ſpeakes with zeale, and ſo kindles a divine fire in the hearts of his auditorie, ſuiting his voice and his modeſt poſtures to the matters, of which he ſpeakes. Heare, how loud he thunders againſt infidelitie and ſin! how highly he commends faith and good workes! How lovingly and earneſtly he exhorts and rebukes! *Let not, Lord, his ſtrength faile, but make his lungs as good as his heart is, and give the like good hearts and lungs to all our Miniſters.*

15. How cold this Preacher is, or ſeemes to be! Ought the quick & pow'rfull word of God

to be ſo coldly deliv'red? *Shew him, my Lord, that it muſt not be ſo. When yet 'tis ſo, let me not take it ſo, but receive it with joy and ſavour of the Spirit.*

16. This is an excellent doctrine, a wittie and pious obſervation, a ſweet application. *Lord, let me not loſe it, but print it in my heart, and ſo likewiſe in all the reſt of this congregation.*

17. Some ſay, this man walkes in craftines, and handles the word of God deceitfully, ſerving the time, and reſpecting perſons. I muſt then heare him warily, and wiſely examine whatſoever he ſayes. *My God, let all the reſt doe ſo: and if this man be ſuch, make him walke and ſpeak in ſinceritie.*

18. What's this? An error, hereſie or blaſphemie, if I be not deceiv'd. *O my God, ſtop that mouth, or let it recant theſe falſe words: or at leſt, let them be all loſt, not receiv'd or beleev'd by us; and ſuffer not, thy pure word be corrupt, thy holie word blaſphem'd by its owne Miniſters, thy truth eclips'd by thoſe, who ſhould manifeſt it.*

19. The Proverb, Short and ſweet, is now true in this man. He hath in few and ſweet words delivered manie pious matters for inſtruction, exhortation, diſſuaſion, conſolation, condemnation. *Lord, I praiſe thee in him, and pray thee to ſend manie ſuch, for the good of thy Saints.*

20. How willing is the people to goe out, and

and how manie ſleeping and yawning perſons this Preacher hath made with his long prayers & tedious Sermon! I wiſh, that both he & all ſuch would conſider, that Sermons and Prayers are not eſteem'd good by their length, but that rather they loſe often their grace and fruit by it, and their maker his thankes. *Yet, Lord, let not my devotion be cool'd by long actions of religion, nor thy ambaſſadors marre their meſſage by vaine repetitions, confounding, for their eaſe, the memorie of their hearers, by neglected method and careles expreſſions; or dulling their ſpirits by their prolixitie.*

Againſt Wearines.

I Am wearie: then my ſoule be ſorrie, for this argues great want of grace. Wouldſt thou be wearie at a play, or at thy Princes court, when the King ſhould vouchſafe to talk friendly with thee about thine owne affaires? And what are the ſports of a Play, or the pompes of the Court, with the ſmiles of a King; to the honor, thou doſt receive in converſing with that great God, who makes duſt of all Kings? Beſides, if thou beeſt wearie here for two hours at the moſt, in ſinging, praying, and hearing, what wouldſt thou doe for ever in heaven? ſince there they ſing continually, Holie, holie, holie

holie Lord God Almightie. *Good God, forgive my wearines, and remove the cauſes of it, that cheerfully I ſee the end of this preſent ſervice.*

Againſt Drowzines.

FRom whence proceeds this drowzines, but from ungodlines? I am ſleepie, yet not for want of ſleep, but of true devotion. The Devill feares, I pleaſe my God this day, and that he bleſſe me ſo, that I never follow his wicked ſuggeſtions: therefore he caſts a ſlumber in my eyes, that by my drowzines I bring on me my Fathers curſe, in ſtead of his bleſſing. Then wake my ſoule: ſhake off this heavines, and open both thy heart and eyes for the faithfull diſcharge of thy preſent dutie; *and thou, O God, make me light and cheerfull in thy praiſes and in my pray'rs.*

When there is a Mariage.

HAth reaſon or paſſion made this match? Will theſe marrie to multiplie their kind, or to fulfill their luſt? *If they have this foule end, forgive them, Lord, I beſeech thee, and rectifie their intentions. O let them not by unchaſt behaviour and unquiet life diſhonour their honorable ſtate; but joyne them now with the indiſſoluble bonds of a holie and perfect*

perfect love; and, Lord, bleſſe them with health and wealth, leaſt the want of either make that ſoure unto them, which in godlines, ſtrength and plentie may prove moſt ſweet.

When there is a Chriſtening.

THere is a little man, who hath got a ſpot in the womb, and therefore is he brought hither to be waſhed with that water. But can that element cleanſe it? No, yet 'tis a holie ſigne of the bloud of Jeſus, through which onelie ſuch ſpot is waſht away. *O God! let this Infant receive now from thy majeſtie the full remiſſion of its ſin, and a renovation of that divine image, which Adam did deface both in himſelfe and us: and when 'tis growne, let not its ſin revive in it unto its damnation; but grant, it may reſiſt that ill diſpoſition we contract all from our parents.*

When there is a Churching.

HEre's a woman, who after her late lying in, comes to acknowledge Gods mercie in her preſervation. *Good Lord, receive her thankes. Reſtore her her full ſtrength: bleſſe her in the Child, ſhe hath borne, or if it be alreadie dead, comfort her in her loſſe. Forgive her ſins, root out her luſt, and indue her with all vertues.*

When

When there is a Catechiſing.

WHat's man without knowledge, knowledge without religion, and religion without good workes? The firſt is as a beaſt, the ſecond but a flaſh, and the laſt but hypocriſie. Therefore our holie Church takes order, her children be well taught what doth concern their ſalvation. Faith and good works are committed to their memories, and commended to their practice. *Good Lord, make theſe children ſuſceptible of this wholeſome doctrine; inlighten their underſtandings, to conceive divine myſteries; inflame their hearts, to love vertue; and ſtrengthen their weaknes, to performe their dutie.*

When there is a Confirmation.

THeſe Children had at their Baptiſmes ſureties for beliefe and good life. Now being come to age, they will confirme what their friends promiſed for them. *Behold, O Lord, their good reſolution: powre a true faith into their hearts, that they hold ſtill the word of life; and with thy grace ſtrengthen their wils, that as thy bleſt children, they live pure and without rebuke.*

When

When there is a Buriall.

HEre is a ſpectacle of our mortalitie, a looking-glaſſe of human miſerie, a warning to a godlie life, and a remedie againſt ſin. Here is the earthlie part of man, a feaſt for wormes, a bootie for the grave. What is become of th' other part, of that noble forme of this corps, of that excellent ſoule, whoſe preſence made this fleſh lovelie, and by whoſe abſence 'tis loathſome? She's fled away to a bleſſed or curſed place, where Gods endles and gratuit joyes ſhall reward her vertues, or his perpetuall and well deſerv'd torments puniſh her vices. *Ought I not, Lord, to dye as well as this? Muſt not my fleſh be turn'd to corruption? Why then doe I dallie with her, and make her ſo wanton; that ſhe may worke my damnation? O ſtrengthen me againſt her allurements, give me the upper hand of her, and let me have an antidote againſt her infection, that when ſhe is as this is now, my ſoule be bleſt with thy glorious viſion, till in the day of the reſurrection this fleſh riſe againe to glorie, having put on incorruption and immortalitie.*

When an Excommunication is denounc'd.

ALas poore man! what haſt thou done? Either thy fault muſt be grievous, or thy wilfulnes great; ſince it forces thy good mother, to ſhut thee out of her houſe, and denie thee the food and help, ſhe affords her other children. Thou art in an ill caſe; for, now Satan beares ſuch ſway over thee; that he may keep thee ſtill in thy wilful contempt, or bring thee to deſpaire, unles God be thy help. *Thou, Lord Jeſu, the great Shepherd of the ſheep, ſeek quickly this ſtray'd one, and bring her againe to thy fold, that we may all rejoyce with thee.*

When anie does Penance.

THis man confounds Satan; for, having got a fall by his treacherie, he foiles him now by publick repentance: and ſo he deſerves praiſe and applauſe of us all, for his notable victorie. *And becauſe it is thy right hand, O God, the ſtrength of the faithfull, which hath rais'd up this penitent ſinner, and brought him out of hell, let our congregation praiſe thee, and his ſoule love thee for ever.*

When

When the Excommunicated perſon is Abſolv'd.

I Think, I heare the good woman our common mother the Church calling her friends or children together, to rejoyce with her, for the finding of her loſt piece. She had thruſt out of her heaven, yea of Gods heaven too, this ſoule for weightie cauſes; but lo, ſeeing himſelfe in want, he is come to himſelfe, and confeſſing his faults is receiv'd with kiſſes by his loving father, and with imbracements by his tender mother. *Let ſuch mother be ever bleſt, and ſuch father ever lov'd, fear'd and ſerv'd by me, this perſon and all men.*

When there's a Breeve.

FIre or water, robbers or ſtormes have made theſe men publick beggers. Had I part in their loſſe, how glad were I to receive help? Then I muſt be willing to afford it to them. Therefore for the love of Jeſus, who being rich became poore for my ſake, I will out of my abundance ſupplie their preſent want. *Lord, receive at my hands a ſmall portion of thy earthlie bleſſings.*

When there's a Collection.

THeſe men doe gather for the poore what pitie moves rich men to ſpare for their brethren. Is my ſtore great? Then my reliefe ſhall be anſwerable. Are my meanes ſmall? Then my gift muſt be like. *Here is, my God, what cheerfully I give, to help thy poore members. Accept my willing mind, and give me a bleſſing for this, though I confeſſe, 'tis a bleſſing from thee.*

After the Service.

NOw all is done, and everie man retires: yet I will not goe hence, unles God come along with me. 'Tis not in houſes made of ſtone, that he delights to dwell; but in the hearts of men. *Come then, my Lord, take mine for thy dwelling, for, I dedicate it to thee. Let the good motions and notions, I have received here be my waiters and helps, to intertaine thee royally. And that thou find nothing, which may diſpleaſe thine eyes, I leave here all the ſins, I have committed theſe two houres; yea ſince I was conceiv'd in ſin. Take them from me, good God, and impute them unto thy Son, for, he onely is able to beare them. O love me for his ſake, and for his obedience to death never depart from me.*

His

His going from the Church.

HOw ſhall I ſpend the reſt of this day? Shall I goe to heare more Sermons? I feare, I ſhall heare more, then I can remember. I will practiſe what I have learn'd, then take a new leſſon. Shall I then play, and recreate my mind, by ſome harmles paſtime? I have no mind to play, and this day is not fit for playes. I have been with God in his houſe, I would ſee his Son too. But where is he? The priſon, hoſpitall, or ſome ſick perſons houſe may help me to the ſight of him. *There, there I will ſeek thee, O Chriſt, the Son of man; knowing, that in viſiting and relieving thy poore members, thou wilt take upon thee what for thy ſake I ſhall doe unto them. Give me meanes to help their bodies, and good words to comfort their ſoules.*

With the Priſoners.

HAd not theſe ſoules abus'd their libertie, they might enjoy it ſtill; but the riot of ſome, and violence of the others have brought them to this wofull place. I, who come now to viſit them, might have been one of their number, had not the Lord bleſt me with wit to manage mine eſtate, and with an upright mind

mind to wrong no man in bodie, name and goods, and likewiſe kept me from falſe hearts or evill chances; for ſome are in priſon guiltles of that, which is laid to their charge. *I thanke thee then, O God, my preſerver, for my preſent freedome, humbly deſire the continuation of it, and earneſtly intreat, thou wilt be with theſe priſoners, to give them all ſorrow for their paſt tranſgreſſions, patience in their preſent affliction, and wiſdome and goodnes in their future libertie. And if here are anie, who muſt dye ſhortly for their crimes, Lord, let them be as that good thiefe, who confeſſed his wickednes, and thy righteouſnes, mercie and pow'r; that in their humble confeſſion and livelie faith, thou maiſt remember them, and receive them into thy paradiſe.*

With the Sicke.

HE was a right Diſciple of Chriſt, who was ſick with the ſick; ſick in his mind, with the ſick in their fleſh, ſorrowfull for their paines, vext for their afflictions; for, Chriſt himſelfe, as the head of that myſticall bodie, of which we are members, takes a ſhare in our griefes. As I am a Chriſtian, I muſt imitate him in his morall vertues, chiefly in gentlenes and pitie towards my brethren. I cannot then but compaſſionate the weake eſtate

ſtate of this perſon, and afford him poſſible help. But becauſe that's but little which I can doe to him, *doe more, my God, I beſeech thee; comfort his ſoule by forgiving her ſins, and diſperſing her feares; and eaſe his fleſh, by removing or aſſuaging her paine: or if the houre of his diſſolution is neere, then be not farre from him: but, Lord Jeſu, come quickly to deliver his ſoul from the power of hell, and the ſharp clawes of the roaring Lion, who daily walks about this place, ſeeking to devoure thy creature, and enjoy thy purchace.*

Foure other Imployments.

THere are againe good things, which I can doe this day of reſt: for, I know ſome of my neighbours, who are at Difference; others, whoſe minds are wrapt in Ignorance: ſome Living ill; others, who are in Affliction. I'le goe to them, or to anie of them, and (as well as I can) ſtrive to doe God ſervice, in Calming angrie minds, and reconciling them; Teaching the ignorant what they muſt both beleeve and doe; Drawing evill perſons, from wickednes to godlines; Cheering up thoſe, whoſe hearts are full of griefe, either for ſin, or croſſe: and ſo ſhewing my ſelfe a faithfull ſervant of the Lord, in improving well my

talent, for my Maſters both profit and credit. *Thou, holie Ghoſt, by whoſe inſpiration and help all theſe things may be brought to paſſe, vouchſafe to come with me, and bleſſe my intentions with deſired ſucceſſe. Give me ſtrong perſuaſions, and let my words enter into their hearts.*

The Cloſe of the Day.

IF I have been this day as it becomes a true Chriſtian, pure to my ſelfe, devout to God, and helpfull unto men by examples, counſels and almes, then receive now my thankes, O moſt mercifull God; for, my vertuous cariage is as water of thine owne Well, and a fruit of thy tree. By thee I have been both willing and able to doe good: let therefore the glorie be thine; and let thy mercie continue, that my goodnes increaſe. But if (as no doubt) I have paſt this day ſinfully, impure unto my ſelfe, ungodlie unto thee, and croſſe and ſcandalous to men, or mixt my beſt actions with much imperfection, my devotion with great coldnes, hypocriſie or vaine glorie, then ſhame belongs to me, yea damnation is my deſert: yet in confidence of thy knowne compaſſion to the greateſt ſinners, I beg pardon of thee, and hope to enjoy thy glorie. O forgive my ſins paſt, preſerve me from the like, and grant, another day, I take warning by this.

An Orderlie Index of the Titles of *Herberts* Weeklie Devotion.

Morning Prayer. pag. 1
At the hearing of Bells. pag. 3
Entrie into the Temple. 5
Without a Seat. 6
In his Seat. 6
Adoration. 7
Before: Chapters. 8; Commandements. 8; Prayers. 7
After: Chapters. 8; Commandements. 8; Creed. 9; Service. 26
At the singing of Psalmes. 9
Against: Distractions, &c. 9, 10; Drowzines. 20; wearines. 19
On the Preacher and his Sermon. 11
When there is a: Breeve. 25; Buriall. 23; Catechising. 22; Christening. 21; Churching. 21; Collection. 26; Confirmation. 22; Marriage. 20
When: An Excommunication is denounc'd. 24; Anie does Penance. 24; The excommunicate person is absolv'd. 25
Going from Church. 27
With the: Prisoners. 27; Sick. 28
Foure other Imployments. 29
The Close of the day. 30

This Weeklie Devotion hath 60. Meditations and Pray'rs.

MY

CATECHISME

AND

Child-bearing VVoman

are now Printed, and

My Beliefe Reprinted with

Scripture-proofs.

HERBERTS QUADRIPARTIT DEVOTION.

For the Day, Week, Month, Yeare.

THE THIRD PART.

FOR THE MONTH,

For the Communion, in the Lords Supper.

The Lords Day, or the eighth before the Communion.

THe great King of Heaven and Earth hath this day ſent forth his ſervant, to bid me to his great Supper, where not his fat Oxen are kill'd, but his owne Son is crucifi'd in figure and commemoration. Shall wordlie cares or wanton ſports make me forbeare that feaſt? Then woe is to my ſoule. I will therefore leave all to goe. I'le put out of my heart

the unrulie love of riches, and the uncleane luſt of the fleſh, with all things which might keep me back: and leaſt, when I am there, I be caſt out into utter darknes, I'le put on the wedding garment, make this week proviſion of vertues, and beg of God morning and evening freedome from ſin, and indowments of grace. *Heare my prayers, O Lord, and grant my hearts deſires.*

Of Sloath.

SLoath being a drowzines of the mind, and wearines of well-doing, I muſt firſt ſhake it off, that cheerfully I paſſe this week in devotion, and the better overcome all thoſe ſins, which remaining in me, would hinder me to come neere the Lords Table, with that puritie, he deſires of me. But becauſe men (though borne unto labor) ſeek eaſe, and deſire reſt, loath to vexe and croſſe their nature, *I call on thee for help, O God moſt gracious and pow'rfull. Powre now into my mind thoſe motions, which may awake her. Rowſe up my fainting ſp'rits to all godlie actions, by theſe and the like conſiderations, that he's curſed, who doth thy work negligently: that thy Kingdome is gotten by violence: that everie tree, which brings not forth good fruit, is hewed downe and caſt into the fire: that idlenes is the mother of vice,*

the

the ſtepdame of vertue, the forerunner of want, both corporall and ſpirituall. O then let me hate ſloath in my worldlie calling, but above all in my Chriſtian duties. Make me laborious in the firſt, and diligent in the ſecond.

Sunday Evening.

Of Fortitude.

AS Fortitude is an aggreſſion, or undertaking of hard things; ſo 'tis the firſt vertue I beg of thee, O God my ſtrength and tow'r. My deſigne is, to fight with Satan, the world and my ſelfe, all ſtout champions, which (no doubt) ſhall foile me, unles thou holdſt me up. *O then, my Lord, teach now my hand to fight, and gird my loines with ſtrength. O let nothing daunt my courage; but let it be as great, yea farre greater then the peril. Make me in all good occaſions as bold as a Lion, and grant I reſiſt unto bloud againſt ſin, looking unto thy Son Jeſus, who for the joy, which was ſet before him, endur'd the croſſe and deſpiſed the ſhame. So in hope of that crowne, thou haſt laid up for me, let me ſleight affliction, ſcorne voluptie, tame my perverſe nature, overcome ill, and practiſe good: that ſo I be a worthie gueſt unto the ſumptuous feaſt, thou doſt prepare for me.*

Monday Morning.

Of Wrath.

IT is equall folie to be angrie, when we ſhould not; and be not angrie, when we ſhould: for, wrath being a heat of bloud, about the heart, is either good or bad, as the object makes it. Anger is juſt, when we ſee God abus'd, and innocence injur'd; and 'tis injuſt, when without cauſe, our bloud boiles in our veines, our hearts deviſe revenge, and our tongues utter curſes. *O Lord, let me be in wrath like thy Son, highly incenſed in thy cauſe; but meek in mine owne wrongs. Let me be a Lion to maintaine thy glorie, and a Lamb to beare injuries: yet grant my zeale be ſuch, as worke the correction, and not aime at the deſtruction of them, who offend thee and me; and grant likewiſe my meeknes be diſcreet, that ſo I may diſcerne what I muſt beare, and what I may repell. If any man hath injur'd me, behold, my God, I forgive him; and if I have wrong'd others, both pardon me, good Lord, and make my reconciliation with them. Before the next Lords day, yea if I can, before the Sun be ſet, I'le ſeek to appeaſe them, either by words or by letters; that ſo I may bring unto thy altars the pure and pleaſant gift of a gentle and Chriſtian heart. Accept it then, my God; and*

grant

grant till then, yea till my death, that all bitternes, anger, wrath, clamor, and evill ſpeaking be put away from me, with all malice, being alwaies courteous unto others, and forgiving all men, even as for Chriſts ſake thou haſt forgiven me.

Monday Evening.

Of Juſtice.

JUſtice alone is able to ſettle things in good order, and ſhould we love it, as we ought, the golden age was never more happie, then ours ſhould be: for 'tis not the chiefe of vertues, but rather everie vertue. Whoſoever is juſt, will be religious towards God, innocent towards men, and pure towards himſelfe. He will render to all their due, to God honor and obedience; to men help and friendſhip; to himſelfe love and care. *O then, good God, adorne my ſoule with that vertue: for although ſince Adam loſt his uprightnes, there is no man righteous; yet I humbly intreat, thou wilt make me as juſt, as mortall man can be. And if my righteouſnes come ſhort of thy glorie, as (doubtles) it ſhall come; O juſtifie me by thy grace, through faith in the bloud of Jeſus, to whom thou didſt impute our ſins, that his righteouſnes might be ours by imputation.*

Tueſday

Tueſday Morning.

Of Envie.

ENvie is a Spider, which turnes good meat into poiſon; a diabolicall vice, whoſe object is the good and felicitie of others; yet is it ſelfe wicked and unhappie: for, as the Devill wrought mans fall; ſo the envious deſires the miſerie of others, ever tortur'd at the ſight of their happines. Although this vice be oppoſit to good, and contrarie unto juſtice: yet it is juſt in this, that it torments its hoſt, and deprives him of all pleaſures. *Let it, O God, never take root in me; yea let it not come neer my thoughts, to diſturb my quietnes; but grant, that I rejoyce at other mens felicitie, imitate their vertues, and give thee heartie thankes, for thy favors to them.*

Tueſday Evening.

Of Prudence.

IT is Prudence, which guides our ſoules aright in the labirinth of this world; for, it ſhewes us what's good or bad, and how to chuſe the firſt, and reject the ſecond. Of paſt obſervations it gathers experience, and as it orders

orders the preſent, ſo it provides for the future. It doth take care of the whole man, and ſo by providence makes our lives ſweet, in affording what we do need, and removing what we doe feare. Such vertue is deſirable; *and therefore, Lord, I beſeech thee, to let me enjoy it. I beg knowledge of thee, my onelie wiſe God and Saviour; then let diſcretion preſerve me, and wiſdome promote me.*

Wedneſday Morning.

Of Gluttonie.

IF Gluttons and Drunkards ſhall not inherit the Kingdome of God, I muſt not preſume to take that ſacrament, which is an earneſt thereof, if I am guiltie of theſe vices, Gluttonie, Drunkennes. muſt firſt abhorre them, as the two pooles, wherein reaſon is drown'd, luſt bred, and contention nurſt. The ſacrament of Chriſts bodie is ordained for men, therefore not for Gluttons, ſith th'are more beaſts, then men. Beſides, in that action we muſt lift up our hearts, which Gluttons cannot doe; for, theirs lie downe in the bellie, the ſweeteſt god, they acknowledge. *Then, Lord, let me hate Gluttonie, and ſhun exces of drinke. Let me conſider, that thoſe vices have drawne diſgrace*

and

aud confuſion on manie men, who otherwiſe ſeemed perfect; that they have kill'd manie bodies, damn'd manie ſoules, and deſtroy'd whole countries; and that where they doe reigne, there is no health, no peace, no truſt, no honeſtie.

Wedneſday Evening.

Of Temperance.

SInce Temperance is a vertue, which rules according to reaſon, all the motions of the ſoule and bodie, and keeps the appetit in a ſober temper: *Vouchſafe, my Lord, to infuſe it into my ſoule; that ſo my thoughts be pure, my counſels wiſe, my affections holie, my lookes modeſt, my words warie, my behaviour boneſt, and my whole perſon temperate.*

Thurſday Morning.

Of Luſt.

THis is our common plague, a generall diſeaſe, a ſwelling ſtreame, which ſweeps away the higheſt towers, puls downe the holieſt men; for, who lives but to twentie or thirtie yeares of age, and doth not defile his veſſell, or taint his mind with luſt? There is no

no vice ſo inherent to our nature, as this; none ſo powerfull, to draw conſent; nor ſo common, to worke our fall. The coldeſt men unto the act may be hot in the luſt of it; and thoſe who will not touch women, may yet luſt after them. For my part I muſt ſay with the leprous under the Law, I am unclean, I am uncleane; *therefore, my God, cleanſe me (I beſeech thee) from all the ſpots, I have contracted by this vice; that in all puritie I may receive the ſacrament of thy Sons pure bodie and bloud, leaſt in taking it in my uncleannes, I be cut off from thy people. From this day till my death keep me, O God, from all lewd thoughts, unchaſt motions, and laſcivious copulations. O let me not pollute the temple of thy ſpirit, by a ſhort voluptie, which leaves a long remorſe: but ſince luſt doth conſume our meanes, and taint our names, weaken our bodies, and damne our ſoules, let my heart ever abhorre it, and alwayes keep a watch upon the ſences, at which death enters in.*

Thurſday Evening.

Of Faith.

THoſe, who will goe to the Lords Table, muſt have Faith 'bove all things; that when they take the bread and wine, they beleeve, there's bodie and bloud; and when they eat

eat the ſacrament, they conceive the thing ſignified. Faith is well call'd the evidence of things, which are not ſeen: for, by it we ſee Chriſt, whilſt our eyes view the elements; and by it we touch his bodie, whilſt our ſenſes feele and taſt bread and wine. With faith the ſacrament is an antidote 'gainſt poiſon, and without faith 'tis ſtrong venom: for he, who beleeves, Chriſt is there off'ring unto our ſoules the merits of his bodie and bloud broken and ſhed for them, may be aſſur'd of the pardon of his paſt ſins, and receives ſtrength 'gainſt the future; whereas unbeleevers take the ſhell without the kernell, the bread without the Lord, and the ſigne of Chriſt without Chriſt: or if they find him there, 'tis as poiſon, to infect them; not as wholeſome meat, to feed them; 'tis as a Judge, to condemne them; not as a Saviour, to ſave them. Conſider then, my ſoule, whether thou haſt an intire faith of Chriſtian myſteries, revealed to the Church, and contained in the Scripture, and namely about the ſacrament of Chriſts bodie and bloud. If thou haſt it, thank God for it; if thou wantſt it, deſire it thus from him. *O thou great God, whoſe nature is above our reach, & whoſe ſecret operations no human reaſon can conceive! give me that faith, without which no man can know thee, without which no ſoule can pleaſe thee.*

Lord,

Lord, I beleeve; but that I beleeve unto righteouſnes, O God, increaſe my faith. Concerning the great ſacrament of thy fleſh and bloud, I beleeve, that in the night that thou, Lord Jeſus, waſt betray'd, thou didſt give thy diſciples bread and wine, which then thou didſt call thy bodie and bloud, with charge to eat and drinke, and doe the ſame in remembrance of thee. For, as thou waſt upon thy departure, thou wouldſt leave us a ſigne of thy bodie, a figure of thy bloud, a memoriall of thy paſſion; leaſt we ſhould forget thee, who for our ſakes waſt readie to lay downe thy life. Therefore I take thoſe elements of bread and wine, for holie ſignes of thy bodie and bloud, beleeving, that though they remaine after the conſecration in their ſubſtance both bread and wine, yet they are more then common bread and wine, being made by prayer and thy word, the figures of thy fleſh and bloud, which in the action and uſe of the ſacrament are really and effectually taken by the faithfull. So though I ſee, feele and taſt bread and wine; yet I beleeve to eat thy fleſh and drinke thy bloud, in a ſpirituall ſort, conceiving, thou didſt die for me, and by faith and the operation of thy Spirit, applying to my ſoul the merit of thy death. O Lord, let me live in this faith: O Lord, let me die in this faith. So ſhall my ſoule live after death; for, who eates thee, can never die: now we eat thee by faith: therefore, my God, confirme my faith; my Chriſt, pray that my faith faile not, either concerning this, or anie other point of holie myſteries.

Friday

Friday Morning.

Of Avarice.

IF Avarice is the root of all evill, and the wrack of our faith, I muſt never preſume to goe to the Lords Table, if my ſoule is poſſeſt with it: for he, whoſe heart is full of earth, cannot taſt heavenlie dainties. Yet deſiring to take the ſacrament of the redemption of ſin, in the bloud of Jeſus, ſhed therein in commemoration, and fearing to take it to my condemnation, *I lift up my ſoule unto thee, O thou the Son of God, who didſt become poore for my ſake. O pluck out by the roots the evill weeds of covetous deſires, which hinder the growth of good ſeeds. Let me not ſet my affections upon that, which is not, for riches paſſe away from one to the other, breeding care in their ſtay, and ſorrow in their departure. O let me conſider, that I brought no meanes out of the womb, neither can I carrie anie into the grave, to doe me anie good: that great riches become not fooliſh men, which cannot rule them well; but inſtead of poſſeſſing them, are pow'rfully poſſeſt by them; and that the beſt way to be rich is to rule affection, and put limits unto deſire; and therefore let me pray, as I doe even now, that my converſation be without covetouſnes, and I content with thoſe things, which I have. If I*

am

am poore, O let me ſeeke ſufficient meanes, with a quiet and juſt conſcience: and if I have more, then I need, then grant, I help others, with a bountifull hand, and charitable heart.

Friday Evening.

Of Hope.

WHat anchors are to ſhips, the ſame is Hope unto our minds: it ſtayes them, when they are toſſed; it comforts them, when they are afflicted. Were it not for this divine vertue, there is no creature ſo unhappie, as man ſhould be: for here our miſeries are great, and (no doubt) ſhould be far greater, if hope ſhould not lift up our hearts to that glorious and eternall Kingdome, God hath prepar'd for us. But as long as we hope, to enjoy the glorie and pleaſures of Heaven, purchaſt for us by Chriſt; what can all earthlie croſſes and worldlie diſgraces doe to us? Tranſitorie labor is light, when the reward is eternall; and preſent griefe is not conſiderable, nor future paines, diſeaſes or diſgrace formidable, when perpetuall joy followes them. *Thou, O God, art my hope. In all my afflictions and tentations, in my paines and ſorrowes, I will remember thy promiſes, conſider thy goodnes, expect thy help, and looke for*

thy gratuit glorie. Let me ever doe ſo, and ſo ſtrengthen my hope, that nothing daunt my heart, and make it faint in thy ſervice: and if preſent pleaſures ſeem ſweet, let me ſleight them (if unlawfull) in hope of the future.

Saturday Morning.

Of Pride.

SInce Pride and Humilitie cannot agree, I muſt beware to carie a proud mind, before an humble God. Chriſt himſelfe hath warn'd me, to learne of him lowlines of heart; and ſhould he find me to morrow, puft up with high conceits of mine owne worthines, and burning with deſire of temporall honor, he would (I feare) caſt abroad the rage of his wrath, to puniſh my ſtout heart, and abaſe my high lookes. Therefore in feare of his anger, and out of deſire to pleaſe him, I doe humble my ſelfe before his majeſtie, truly acknowledging that the grounds of my pride are meere gifts of his grace: for, if riches, friends, bloud, honors, beautie, wit, or vertue make me raiſe up my thoughts, doe they not all proceed from God, who might have formed me as vile a man as ever liv'd, or the baſeſt of all creatures? I have therefore good reaſon, to

be

be thankfull to him, but none at all to be loftie; unſes I be wearie of that, which feeds my pride; for, it is the way to looſe all Away then, curſed Pride, the ſtumbling-block of bright Angels, the cut-throat of mankind, the ſteep downe-fall to hell for both. *O Chriſt, the Son of God, free my ſoule from this vice. Teach me to follow thy example of lowlines of heart. Make me little in mine owne eyes; that I be great in thine, Let the conſideration of my aſſured death and future corruption, and of deſerved hell for my grievous offences, keep me from ſwelling thoughts, for what I am and poſſeſſe now. O let me ever acknowledge, that all my goods proceed from thee without anie merit of mine; and ſo let me returne thee thankes and ſervice for them all, without deſpiſing thoſe perſons, whom thou haſt not bleſt with the like.*

Saturday Evening.

Of Charitie.

I Have this week ſwept my houſe as cleane, as I could; and by prayers and endeavours caſt out of my heart thoſe foule vices, which would offend that God, whom I purpoſe to intertaine: and withall I have made proviſion of ſuch things, as I know he doth like. Yet becauſe man is ſo miſerable, that he can doe

nothing perfect, but his vertues are ſtain'd with ſome imperfections, I will put on a cloak, which may hide all faults from his eyes. That's Charitie, which doth * Cover a multitude of ſins. If he ſee that on me, he will diſlike nothing; but will either wink at my faults, or ſhew them me in all meeknes, giving grace to mend them: for, it is love, which reconciles man with his God, and appeaſes his wrath. But how ſhall I compaſſe this rare vertue? How ſhall I love my God, when my heart is ſet on thoſe things, which are oppoſite unto him? My affections are in the world, and his pomps and riches: I love the fleſh with her pleaſures and volupties, and I dote on my ſelfe; what love then can I beare to God, who will be lov'd alone, and for whoſe ſake I muſt hate all theſe things? Why, Charitie is a divine vertue, infus'd by God into mans heart. I muſt therefore expect it from above. *O then, my God, let now my prayers come to thee, and grant what I require. O Lord, let me now conſider, how tranſitorie are all things, how wicked is the world, how impure is the fleſh, and how my ſelfe am deceitfull; that ſo I looſe my affections from all ſuch unworthie objects. Then let me know how eternall is thy nature, how permanent is thy glorie, and how infinit is thy love; that my whole heart be fixt on thee, and on men for thy ſake. Bring me, O bring*

* See my Catechiſm, Queſt. 1008.

me

me to morrow to thy banquetting house, and let love be my badge. So shall I be thy welcome gueſt, having on the wedding garment: and both by love and by eating thy fleſh and drinking thy bloud, I ſhall for ever dwell in thee my glorious Creator, and thou in me thy bleſſed creature.

Morning Meditations.

In the Day of the Administration.

I Ought this day to ſit with a Ruler, not ſuch, as Solomon doth meane, when he gives me counſell to put a knife unto my throat, becauſe his meat is deceitfull, and often his mind too; but with him, whoſe meat is wholeſome, and his invitation as ſincere, as common. As I imagine, he now cries: If anie man thirſt, let him come unto me, and drink, ſo I anſwer him thus. *I thirſt, my God, I thirſt for grace; therefore I will now goe to drinke a full draught of thy ſweet water, that ſo I never thirſt. Give me a ſtrong appetite of that heavenly meat, of that angelicall bread, that bread of life, which comes downe from heaven; that I eat well of it, and ſo live for ever. Onely let me not be deſirous of that daintie, which did prove deceitfull both to Angels and man; but let me wiſely conſider, that albeit by eating*

thy flesh and drinking thy bloud, I dwell in thee, and thou in me; yet there is none like unto thee both in heaven and earth, and that thou wilt not give thy glorie unto man. Therefore, O Lord, let me desire union with thee, by faith, pietie and charitie, but never strive for an impossible equalitie of greatnes, glorie and wisdome.

2. Wisdome hath kill'd her beasts, mingled her wine, furnisht her table. Mans folie wrought his fall by a bit, wisdome repaires it by a feast. A fruit did corrupt us, and flesh and bloud doe preserve us. A Lamb is slain for the Goat, the just for the unjust, the Son of God for the children of men, and is this day offred as meat, for the life of manie. I will goe to that feast, to eat that meat and drink that wine, which is mingled for me, the fruit of the vine with the bloud of Gods Lamb. *O then, good Lord, let me be found in that puritie, thou desirest in them, who come neere thine altars. Wash thou my feet, that I be cleane, and may have part with thee.*

3. Was Horebs journie too great for Elijah, without the meat, which an Angell brought him? Then how can we goe to heaven, unles we be strength'ned, by some heavenlie food? The feares of the soule, and the labors of the bodie should quickly make us faint, unles God feed us by the way. Now the food he gives us in our spirituall journie,

is his Sons fleſh and bloud, which we doe daily eat and drink, when we beleeve that he dy'd for us; but more fully, when in that faith, we take the ſignes, he hath ordain'd. I aſpire to heaven, and (by Gods grace) have alreadie begun my way. *Leaſt then I faint, ſleep or loiter, ſtrengthen me, Lord, by the ſpirituall meat, thou giv'ſt all faithfull travellers. Let me be partaker of the merits of thy paſſion, and let thy bloud be upon me, to waſh my crimſon ſins, and comfort my languiſhing heart, till I come to thy Mount, and dwell in thy holie Hill.*

4. Man cannot live long without meat. Bodilie life is preſerved with bread and wine, and the ſpirituall with Gods word. As bread ſtrengthens the heart, and wine doth cheriſh it; ſo the word of God comforts the ſoule, and preſerves her in health. And this is daily done, when God feeds us with good notions, either by the Scripture, godlie bookes, and Sermons; or by ſpeciall motions proceeding immediatly from the holie Ghoſt; but this is chiefly doné in the moſt bleſſed ſacrament of Chriſts bodie & bloud; for, there it is, that he gives us a full banquet of ſpirituall comforts, by imparting us the merits, his Son purchaſt for us, by a moſt cruell death. This communication is the meat of our ſoules, and the imputation of our Saviours ſatisfaction is the

ſeed of eternall life, ſowne in our hearts, to comfort them. We find both theſe in the ſacrament, if we beleeve the remiſſion of ſin, in the bloud of Jeſus, and receive the ſignes bread and wine, in remembrance of his paſſion, and in figure of his great ſacrifice. *Let me anon doe ſo, O thou mercifull God, who haſt given thy Son, for the ranſome of men. Quicken my faith, to apprehend thoſe myſteries, and let my heart fully conceive what's hid under the holie ſignes. As I take bread and wine, let me conſider fleſh and bloud; bloud ſhed to waſh away my ſins, fleſh kill'd to feed my ſoule, and give her everlaſting life: that ſo with love to thy goodnes, with reſpect to thy majeſtie, with ſorrow for my ſins, and with deſire of better life, and full reſolution of amendment, I receive both the ſignes and the things ſignifi'd.*

5. After mans fall, Cherubims kept the way of the tree of life, leaſt man ſhould eat of it, and ſo live for ever: for, ſince God had ordain'd, that Adam ſhould dye for his ſin, he deprived him of that fruit, which had vertue to keep off death. Although Chriſts fleſh and bloud were figur'd by that tree, yet they are not kept ſo from men, at leaſt generally from all: nay rather, becauſe they are the meanes of our eternall ſalvation, they are daily offered us with a loving invitation. Goe then, my ſoule, goe to the place, where that meat is readie,

die, by whoſe vertue thou maiſt live now in grace, and hereafter in glorie. *And thou, O God, who call'ſt thoſe, who travell and are heavie laden, caſe me now of all ſins, then refreſh me with thine owne fleſh and bloud, by whoſe vertue I may be renew'd, and by whoſe merits I may be ſav'd. And ſince, O Lord, thou art our paſſover, let me, O let me keep this feaſt, not with the leaven of malice and wickednes, but with unleavened bread of ſinceritie and truth.*

6. Are they bleſſed, who are call'd to the Lambs Supper? Then I challenge that bleſſednes; for (by Gods grace) I am bid to the feaſt, where that innocent Lamb gives his bodie for meat, his bloud for drink, his whole perſon for the comfort of them, who mourn for their offences, and doe hunger and thirſt after his righteouſnes. Yet I muſt ſee before I goe, that I diſcerne the Lords bodie; think how worthie is ſuch a meat, and how unworthie is the gueſt; that ſo with great reſpect to Chriſts divinitie, and with perfect knowledge of my infirmitie, I eat that bread, and drink that wine, which figure unto me his fleſh and bloud. *O holie Sp'rit, teach my ſoule that knowledge, which this ſacrament doth require. Without thy help I cannot conceive ſuch high things; therefore lighten my mind, that I may ſee the depth of this great myſterie, and with a heart humble for my manifold ſins, and*

thankfull

thankfull for thy love, I take the memoriall of my Saviours paſſion, and ſhare in the merits both of his life and death.

In Going to the Table.

I Will waſh my hands in innocence, and ſo goe to the Lords Altar. But where is innocence? Have I lived till now without offence to God and man: yea theſe eight dayes of my preparation to this holie action, have I kept my ſoule and bodie blameleſſe? No, no, but rather I have defiled both with evill thoughts, lewd affections, ſinfull deeds, idle words. *Therefore, my God, finding in me but guilt, it is in thy Sons innocence, that I will waſh my hands, humbly intreating thee to impute it to me, and in the ſea of his vertues, to drowne the ſtreames of my vices and ſins, leaſt I be drown'd by them, and damn'd for them.*

Concerning the Poſture.

SIth this is a Supper, I may lawfully ſit; yet if the Church, in which I live, allowes not that poſture, I'le not be ſingular: for, Chriſt, who ſaid, Doe this, ſaid not, Doe thus. I conceive then, that the action is commanded, but the poſture and time left free. *Make me, O God,*

verie

verie zealous in thy ſervice, verie devout in religious actions; but withall give me diſcretion, both to order my zeale, and to limit my devotions; leaſt zeale make me peeviſh and ſingular, or devotion incline me to ſuperſtition.

In Sitting.

1 I Will ſit here, becauſe this is a Table and Supper, yet ſit with reverence, becauſe the Boord and Supper are the Lords, in whoſe compariſon I am a worme and no man; or if a man, a vile and ſinfull man, *Thee then, Lord, I adore; before thee I humble my ſoule, beſeeching thee to make me a fit gueſt, for thy heavenlie banquet.*

2. Is anie Judas here, or am I not my ſelfe like that curs'd ſon of perdition? Is my heart right with Chriſt; or will I betray him to ſin? to the luſts of my Fleſh, or corrupt nature? to the vanities of the World? to the will of Satan? *I may doe ſo, I ſhall doe ſo, if thou doſt not prevent me by thy grace, O thou the Preſerver of men. Then aſſiſt me effectually in my preſent reſolutions, and all future actions. Come in, ſweet Jeſus, come into my ſoule; and there make thy ſelfe ſtrong, againſt Satan, the World and Fleſh.*

In

In Kneeling.

IS not God here, and is not this a religious action? Why then ſhould I refuſe to kneele? 'Tis not the bread and wine, which upon my knees I adore; but the great and infinit God, my ſweet Saviour Jeſus, whom thoſe elements repreſent. *Jeſu, the Son of God and man! behold this my adoration, and fix on thee my attention.*

At the ſight of the Bread and Wine.

I See upon that table Bread and Wine, which make me remember, that Chriſt was once upon the croſſe, where through the eternall Spirit he offered himſelfe without ſpot unto God, to purge with his owne bloud my conſcience from dead workes. *O that my wilfulnes in ſin may not make void to me thy ſacrifice for ſin, O moſt loving Saviour! O that by the meanes of thy death I receive now the ſeale of the promiſe of eternall inheritance, and ſtrength to ſerve thee faithfully.*

Before we take the Sacrament.

BEhold, my ſoule, he comes to thee, by whoſe hands thou waſt made, by whoſe goodnes thou art preſerv'd, and upon whoſe merits

merits thou maiſt ground all thy hopes of everlaſting life. What a favour is it, that he comes under thy poore rooſe, whom the heavens cannot containe; and that he dwels with thee, in whom ſin hath reigned ſo long? Therefore being amaz'd at thine unworthines and at his infinit majeſtie, thou might'ſt with S. Peter pray him to goe from thee, becauſe thou art ſinfull; yet in conſideration of the profits thou maiſt now reap in intertaining him, receive him joyfully, as Zacheus did once; *and thou, my God, being entred, ſay to my ſoule what thou didſt ſay then of his houſe, This day is ſalvation come to thee.*

In taking the Bread.

I Feele but bread with my fingers; yet by faith I ſee Chriſt, who ſitting in heaven, at his Fathers right hand, feeds my ſoule, with his fleſh and bloud, offering to God the merit of his life and death, for the purgation of my ſins, and deſiring for me a ſtrength'ning in vertue, and an increaſe of grace. *Father, receive what thy Son offers thee, and give me what he begs for me.*

In Eating the Bread, and after.

1 IS not this bread the communion of the bodie of Christ? *O then, great God, make me now partaker of his glorious merits, in remembrance of whose most cruell death, I eat this holie bread. And are not all those one bodie, who are partakers of this bread? O then, Jesu! let my soule ever be in the communion of thy Saints, lead with the same holie sp'rit, taught the same saving faith, and affected with the same Christian love; since she is fed with the same divine food, thy precious flesh and bloud: and, Lord, blesse those, who here or anie where else receive the Sacrament of their redemption, through thy death.*

2. Manna was to the Jewes, what this bread is to us, a Sacrament of Christ, in the wildernes of this world; untill we come to the borders of the heavenlie Canaan. Those, who receive the Sacrament, with faith in the thing signifi'd, shall be kept here blameles, unto the coming of Jesus, who shall transport their blessed soules into that glorious place of perpetuall rest and pleasure. *Grant, good Lord, I ever doe so, as I conceive that I doe now. Yet if my faith is weake, and my devotion cold: O God, strengthen the first and heat the last, that I performe duely*

these

theſe holie myſteries, and ſo be one of thoſe, who ſhall enter into thy reſt.

3. My teeth have chew'd this bread, that it may nouriſh me: and hereupon I conſider, that my Saviours bodie, which is figur'd thereby, was broken with torments, to be made my ſpirituall food. *O Chriſt the man of ſorrowes, offer thy death to thy Father, for my ſinfull ſoule, which rejoyces at thy coming.*

4. This bread is gone downe into my ſtomach, where in few houres 'tis diſgeſted and turn'd into mine owne ſubſtance. It is not ſo with the thing ſignifi'd; *for thou, O Lord, entreſt into the ſoule, which thou changeſt into thy ſelfe, or at leaſt uniteſt to thee, with ſo ſtrong bonds of love, that death it ſelfe cannot breake them. O burne in the furnace of that eternall love, which made thee dye for me, the droſſe and chaffe of my corrupt nature, and make my whole perſon as pure in thine owne eyes, as gold refined ſeven times.*

5. I feele ſome comfort by this bread; for, though it was but a morſell, yet it doth ſtrengthen my ſtomach. *What may therefore thy fleſh doe to my ſoule, O Chriſt my Lord and God? May not the whole merits of thy holie life and cruell death, being communicated to her, recreate her in wearines, aſſure her in fear, ſtrengthen her in weaknes, protect her in dangers, help her in tentations, hearten her in vertue, and quicken her in devotion.*

Then,

Then, ſweet Jeſu, keep not from me what thou haſt done for me; but let thy faſt and pray'rs, thy feare and ſweat, thy ſcoffes and blowes, thy wounds and death be now imparted to my ſoule without revocation. O let me find eaſe in thy paines, life in thy death, and glorie in thine infamie.

6. Iſrael was fed with Manna, that he might know, man doth not live by bread onely, but by the word of God. Indeed bread feeds the fleſh, but can goe no farther. Leaſt therefore man ſhould want a perfect nutriment, God did ordaine this Sacrament, in which he makes a ſpirituall conjunction of bread with his bodie, and ſo doth feaſt both fleſh and ſp'rit. Bread is for the bodie, and the word of God for the ſoule; for here Gods word is read to teach & comfort her, and the Word made fleſh given her, to feed her with the aſſurance of everlaſting life, through the merits of his life and paſſion. *O then, good Lord, let my ſoule live by thine incarnate Word in all graces on earth, till with him ſhe live in glorie, in the bleſſed heaven.*

In taking the Cup.

MY eyes ſee but wine in this cup; yet by faith I behold the Son of God, doing ſome thing to it; that it be not a naked ſigne; but

but a Sacrament of the bloud, which he ſhed for my ſins. *Then for thy ſake, moſt loving God, I take this holie cup.*

In Drinking the Wine, and after.

IS not this Cup the communion of the bloud of Chriſt? *O then, my God, make me now partaker of his glorious merits, in remembrance of whoſe moſt bloudie death, I drinke this holie wine.*

2. This wine made of manie grapes figures me the bloud of Jeſus, running out of manie veines, to waſh and cleanſe my polluted conſcience: and therefore I doe curſe the cauſe of his torments, whoſe love deſerv'd other uſage of me. I grieve for my moſt grievous ſins, my wilfull tranſgreſſions, my wicked rebellions. *O ſweet Jeſu, let me ſtill ſo grieve for the ſame, that I never ſin willingly; and my good Lord, let that be done in me, which is here ſignifi'd: let thy bloud be the remiſſion of all my ſins, the increaſe of all graces, the comfort of my ſoule, and the preſervation of both ſoule and bodie, for everlaſting life.*

3. This wine is ſweet to my palate, but that which it doth repreſent will be farre ſweeter to my ſoule, if I conſider its value. Tis the bloud of Jeſus, that moſt delicious drink, which may quench the ſoules thirſt. *O then, good Lord, let me conceive its worth from both*

thy greatnes and goodnes; leaſt in treading it under foot, that fearfull judgement and fierie indignation befall me, which ſhall devoure thy adverſaries.

4. As wine makes the heart glad, and gives an edge unto our wits; ſo the bloud of Jeſus cheeres up the ſoule, by the feeling of Gods favor; and rowſes up the mind, from the dulnes, which keeps it creeping upon earth, by the knowledge of earthlie vanities. *Let me, O God, feele theſe effects; let thy face ſhine on me, and be thou gracious unto me. O raiſe my affections from all worldlie creatures, looſe them from baſe objects, and ſo draw now my ſoule to thee, that nothing pleaſe her hereafter, but the meditation of thy glorious divinitie, of thy Sons pure humanitie, of his love towards men, in feeding them with his owne fleſh, and of my dutie towards thee, to ſhew my thankfulnes, for the unſpeakable favor, thou haſt vouchſafed me.*

5. When men have their full of good wine, then their ſecret thoughts come to light; and when we have receiv'd Gods ſp'rit, in eating Chriſts bodie and drinking his bloud, then we have an inſight of what was hid in our hearts: we ſee our corruption and in-bred propenſion to ill, and how Satan weaves with nature our preſent affliction and future damnation. *Shew me all this, good Lord; and with thy holie Sp'rit ſanctifie my nature, and with thy*

power

power foile Satan; that I may as a bird eſcape out of his ſnare.

6. As wine warmes the ſtomach, and helps the digeſtion; ſo Chriſts bloud drives away the coldnes of the ſoule, kindles her devotion in religious actions, and helps her to digeſt the hardeſt afflictions. *Lord, let me now and ever find it ſo. When my heart is frozen, melt it with the heat of thy bloud; and when it is oppreſt by anie paine or feare, relieve it with the thought, that thy precious bloud was once ſhed, to redeem me from eternall torments, and comfort me in temporall adverſities.*

7. Wine is a cunning wraſtler; for, ſo it intangles the feet, that it throwes downe the ſtrongeſt man. O let Gods Sp'rit deale ever ſo with me, ſtrike at the root, make ſure work of my affections: for, that's the way, to make me yeeld to him. *If thou, O Lord, canſt win my heart, thou ſhalt eaſily command the reſt. Thou canſt win it; for, both thou art pow'rfull, and I willing, to ſubmit it to thee; for though 'twas thine, by creation; yet thou haſt purchaſt it, by an incomparable act of love, in dying on the croſſe for me, who was then a ſinner, and ſo thy ſworne enemie. Then take, good God, what thou haſt made and bought, and I willingly render thee.*

8. Wine makes him bold, who otherwiſe is faint-hearted, a faire embleme of one of the effects of the holie Ghoſt; for, when by grace

he dwels in us, admitted in our hearts, through faith in the bloud of Jeſus; then though we be of a fearfull diſpoſition; yet he makes us more hardie then Lions, in all vertuous undertakings. *O then, my God, ſince I muſt ſtrive to overcome Satan, deſpiſe the world and tame my fleſh, let me feele thy ſtrong help, ſo that I remaine victorious: and if ever occaſion be given, to maintaine truth, keep honeſtie, glorifie thee, and confeſſe Chriſt, with the loſſe of friends, goods, name, life; then redouble thine aſſiſtance; that with courage I expoſe all, to ſhew my ſelfe an honeſt man and a perfect Chriſtian.*

Thankſgivings.

THis Sacrament is called Euchariſt, becauſe in it we render thankes to God, for having redeem'd us, by the death of his Son, for feeding our ſoules with his fleſh, for making us members of that myſticall bodie, of which Chriſt is the head, and ſo giving us aſſurance of everlaſting life; and in a word, for all his mercies towards us in ſoules, bodies and goods. Then ſee, my ſoule, how thou maiſt ſhew thy thankfulnes to God, for his manifold benefits. Gratitude is a vertue rendring thankes to the benefactor, by acknowledgement and ſervice, according to our pow'r.

pow'r. Follow now this order, and with heart and tongue firſt thank him, of whom thou haſt receiv'd unſpeakable favors.

The Thankſgiving of Acknowledgement, to God the Father.

BEcauſe, O God, the Maker of heaven and earth, and the giver of all good things, thou haſt hitherto heap'd upon me thy bleſſings, receive my thankes for them; and let earth, aire and ſea with all the creatures, which are in them, and the heavens with their bright lights, holie angels and bleſſed ſoules, joyne their voices with mine, to praiſe thy majeſtie for thy unſpeakable benefits of Election from the generall lump of corruption in Adam, before Adam had a being: of Creation, concerning the ſoule, and making out of my parents ſubſtance, concerning the bodie: of Redemption from ſin and hell, by the death of thy Son: of Vocation from falſe gods, erroneous religions, unfaithfull people, with whom I was (or might have been) brought up, to the knowledge, ſervice and worſhip of thee alone, in the boſome of thy holie Church, and fellowſhip of thy ſervants: of Adoption, in taking me for thy child, joynt-heire with Chriſt: of Juſtification, in the forgivenes of

all my ſins, and the imputation of thy deare Sons merits: of Sanctification, in the pouring of thy Spirit into my heart, through whoſe grace I amend my life: of promiſed Glorification, by changing corruption and mortalitie into incorruption and immortalitie: of Preſervation from manie dangers, which daily compaſſe me: of Long-ſuffering, in ſparing me till now, and giving me time to rep nt: of Bountie, in granting me either a healthie bodie, or a ſtrong heart; a good name, or patience; friends, or comfort; a proſperous eſtate, or a contented mind: and finally for this laſt favor, thou haſt vouchſafed me, in admitting me a ſinner unto the communion of the bodie and bloud of Chriſt, by which my ſoule receives comfort in griefes and affiictions, loathing of ſin, and love unto vertue, diſlike of earth, and deſire of heaven. For which great benefits and manie other more, which are as much beyond my expreſſion, as above my merits, I magnifie thy name, which is excellent in all the world; praiſe thy goodnes, which ſhines in all thy workes; adore thy majeſtie, whoſe glorie is above the heavens, and in whoſe compariſon earthlie greatnes and worldlie pomps are but ſhadowes. O that my ſoule never forget theſe thy bleſſings; but ſtill remember them, and love thee, from whom they

they proceed. So ſhould I be likewiſe both remembred and lov'd of thee, to whom all pow'r and glorie be aſcrib'd.

Another, to God the Son.

ADam for diſobedience was caſt out of Eden, to ſhew, both he and we were ſhut out of heaven: but thou, O Chriſt, didſt by thine obedience to death open it both to him and us, and when thou waſt here amongſt us didſt promiſe everlaſting life to thy faithfull ſervants. And to make thy promiſes ſure, thou didſt ſubſcribe them with thy bloud, and ſeale them with thy fleſh, and ſo left them in the Scripture and to thy Church; that we ſhould both ſee and receive the aſſurance of ſalvation. The Goſpel containes thy promiſes, and thy Church hath thy ſeales, the holie Sacraments, one of which I have now receiv'd by thy goodnes, O Lord, whoſe leſt crums of comfort I am unworthie to gather. O then let my heart and tongue give thee thanks for ſuch a high favor, as to make me dwell in thee, yea be in thee, as thou art in thy Father, and thy Father is in thee, a moſt happie union for ſuch a wretch as I am by nature. But thou art great, and ſo thou raiſeſt up the poore out of the duſt: thou art holie, and ſo thou ſanctifieſt

them through Gods truth, whom the Devils falſhood made impure. This deſerves manie thankes, yet I can yeeld but few; for, my heart is barren, for the conception of ſuch thoughts, as may be worth thine acceptance, and ſet forth thy favors. Yet I deſire to remember thy great goodnes, and ſo ſhew thee my thankfulnes. Thy name is holie and reverend, thy power infinit, thy majeſtie incomprehenſible, thy workes honorable and glorious; but thy mercie is above all thy workes. It was a glorious worke, to create man after thine owne image; but to take upon thee his likenes, and ſo redeem him by thy death, is a thing which ſurpaſſes all epithets. Then to give thine owne fleſh and bloud for meat unto them, who feare thee, and ſo command them thy covenant for ever, and give them an infallible earneſt of thy glorie, is above the ſhort reach of my underſtanding, and the expreſſion of my tongue. I doe therefore borrow the words of the bleſſed citizens of heaven, to magnifie thy glorious name, ſaying with them, Power, riches, wiſdome, ſtrength, honor, glorie and bleſſing be given to the Lamb, who was ſlaine for my ſins, and by his precious bloud hath redeem'd me to God.

Another,

Another, to God the holie Ghoſt.

IT was by thee, O bleſſed Spirit, that the Word was made fleſh, in the pure Virgins womb; and 'tis likewiſe by thee, that in the Sacrament I eat his fleſh and drink his bloud, in a wonderfull ſort, and that I dwell in him, and he in me. O then I ſing to thee with thankſgiving, deſiring thy workes to praiſe thee, and thy Saints to bleſſe thee; for, thou O Lord, doſt lift up my mind from this our ſordid earth to thy glorious heaven, upon the wings of faith and love, to unite it to Chriſt, and make me a member of his myſticall bodie, and ſo reneweſt me, by the grace of ſanctification, and comfort'ſt me with th' aſſurance of life, both for ſoule and bodie: for, thou doſt ſeale me his promiſe, that whoſoever eates his fleſh and drinkes his bloud hath eternall life, and ſhall riſe up at the laſt day. Therefore my ſoule praiſes thee once againe, and whatſoever is in me doth bleſſe thy holie name.

The

The Thanksgiving of Service, to the holie, blessed and glorious Trinitie.

'Tis not enough, to acknowledge the benefit by words; but we must indeavour, to shew by good turnes and services, that we are truly sensible of it. This expression hath more energie, then the first, and is more acceptable both unto God and man. Since then my God hath vouchsafed me a favor, which deserves (though it surmounts) all thankfulnes, I will not rest in those poore verball thankes, I have presented him; but I will also strive, that my faithfull service confirme my gratitude, and manifest my love. *But that my will never want good succes, I beg of thee, O immutable God, stabilitie in my resolutions; that my affections and actions, thoughts and words, soule and bodie be, from this day till death, as manie crystall glasses, through which all men may see, that I am thy thankfull servant. I will, that my understanding be soberly busie about thy knowledge; my memorie keep fast thy noble acts and statutes; my will desire thy favor, and be subject to thine; my heart love thee, and my intrals rejoyce in thee. I will also, that my eyes wait on thee, and view thy majestie in thy wondrous creatures; my eares be open to thy word; my tongue nimble to tell thy praise;*

my

my hands lift up unto thy commandements; my feet swift to run in thy wayes. In a word, I will, my whole person be thine, to serve thee in holines and righteousnes, all the dayes of my life. And therefore I doe now consecrate it to thee, O God the Father, who hast given me thy Son: to thee, O God the Son, who hast laid downe thy life for me: to thee, O God the holie Ghost, by whose gracious operation I have been fed with my Saviours bodie and bloud. Receive, O glorious God, this my poore sacrifice; and forgiving me all the faults, I have this day committed, in the reception of the most holie Sacrament, strengthen me with thy pow'r, in the aversion of all sin, the practice of vertue, and the evasion of dangers. Heare me, most gracious God, and for thy great names sake, never depart from thy servant; but be alwayes in me, and let me be in thee, by a happie and indissoluble conjunction of all-uniting love.

S. Pauls Warning.

THe Jewish Sacraments being indeed the same as ours, the punishments of their abuse must be our example. If therefore manie of them (which did eat the signes of that spirituall meat figur'd to them under Manna and Water, and to us under Bread and Wine) were overthrowne in the wildernes, for their lust after evill things, idolatrie, covetousnes, &c.

nes, &c. I muſt not think, to eſcape Gods revenge, if as a dog, I returne unto my vomit, doe as ill as before. O rather let me die, before I offend my good God, whoſe mightie hand hath formed me, whoſe precious bloud hath redeem'd me, and whoſe holie Spirit gives me theſe good motions. *Shall I, my Lord, drink thy ſweet cup of bleſſing, and the bitter cup of curſing, which the Devill will preſent me? Shall I take the tokens of thine infinit love, then provoke thee unto anger, by giving my ſelfe unto ſin? Shall I make my bodie, which is one of thy members by ſanctification, the member of a harlot by fornication; or whereas 'tis by right the temple of thy holie Spirit, and a ſchoole of vertue, ſhall I make it a palace for Satan, and a ſink of all vice? O rather let my God take up my ſoule to him. Even ſo come Lord Jeſus, come quickly (I beſeech thee) for my death, either in the world, or to ſin. Let this be the laſt houre of my corporall life, or the firſt of a ſpirituall. O let not ſin reigne more in my bodie; but renew within me a right and conſtant ſpirit, which look well to his wayes, and walke aright in thine, never offending thee willingly, but in all things ſeeking how to pleaſe thee my mercifull God and Saviour. So ſhall I expect thy glorie, through the merits of thy paſſion, and relying on thy mercie feare not the damnation allotted unto them, which eat and drink unworthily the Sacrament of redemption, and the pledges of ſalvation.*

The

The Reliſh, for the next day after the Communion.

IF God did chuſe under the Law thoſe beaſts for ſacrifice, which did ruminate or chew the cud, it was (I think) to ſhew, that he ſets his heart on thoſe men, who when they have receiv'd anie favor of him, revolve it often in their minds. Since then he admitted me yeſterday, unto the communion of his Sons fleſh and bloud, I will (to draw his love, and become fit for his ſervice) remember againe that mercie, not onely this day, but as long as I live. If pure wine hath a good reliſh, long after it is drunk, ſhall not the precious bloud of Chriſt leave a good ſavor in the ſoule? We drink wine in the Sacrament for remembrance, and therefore muſt not forget that, which is repreſented thereby. *It is, O ſweet Jeſu, to remember thy cruell death for us, that we doe take the holie ſignes, which thou didſt ordaine in thy Church: then let that death be the ſubject of my daylie meditations. Let me ſeriouſly conſider what out of love thou didſt once ſuffer for my ſins; and thereupon make my heart yeeld thee love for love, and conceive a loathing of ſin, the murtherer of my Saviour. Let me ſtudie theſe two leſſons, to love thee, who lov'ſt me; and hate ſin, which kill'd me and thee. And that I*

learne

learne them perfectly, be thou, wise God, my Schoole-master. Open my understanding, that I may apprehend the greatnes of thy love, and the basenes of sin: incline my will to the affection of the first, and the aversion of the last: and let my memorie keep them both well; yet not in equall ranke, locking up love, as the cause of my salvation, and sin as the worker of my eternall damnation, had not thy love been greater then my sin. Then in that thought let me give thee such thankes, as may expres my gratitude, even as I doe now saying: Unto God my Saviour praise and service be giv'n, by me and all his creatures, now and ever. **Amen.**

An

An Orderlie Index of the Titles of *Herberts* Monthlie Devotion.

Sunday before the Communion. pag. 1
Morning of Sloath. 2
Evening of Fortitude. 3
Monday Morning of Wrath. 4
Evening of Juſtice. 5
Tueſday Morning of Envie. 6
Evening of Prudence. 6
Wedneſday Morning of Gluttonie. 7
Evening of Temperance 8
Thurſday Morning of Luſt. 8
Evening of Faith. 9
Friday Morning of Avarice. 12
Evening of Hope. 13
Saturday Morning of Pride. 14
Evening of Charitie. 15
Morning Meditations. 17
In Going to the Table. 22
Concerning the Poſture. 22
In Sitting. 23
In Kneeling. 24
At the Sight of the Bread and Wine. 24
Before we take the Sacrament. 24
In Taking the Bread. 25
In Eating the Bread and after. 26
In Taking the Cup. 28
In Drinking the Wine and after. 29
Thankſgivings. 32
The Thankſgiving of Acknowledgement to the Father. 33
To the Son 35
To the Holie Ghoſt. 37
The Thankſgiving of Service to the Trinitie. 38
S. Pauls Warning. 39
The Reliſh. 41

This Monthlie Devotion hath 50. Meditations and Pray'rs.

HERBERTS QUADRIPARTIT DEVOTION.

For the Day, Week, Month, Yeare.

THE FOURTH PART.

FOR THE YEARE.

The First day of the Yeare.

ALthough the Remembrance of Christs Circumcision be not now publick here, yet I desire this day, which is known and call'd by that name, to Circumcise my flesh, my old and perverse affections. *Sweet Jesus, let it be as I desire. Grant, I begin this Yeare with novelty of life, putting off the sinfull bodie of the flesh through thy Circumcision. O let me circumcise my heart, cut off all my unrulie affections, tame my wild*

and wandring desires, subdue my lustfull flesh. And as I shall thus holily begin, grant my good Lord, I end; not looking back to my vicious habits, but going still forward from vertue to vertue, till that happie moment the beginning of my blessed eternitie, in which thou shalt mercifully regard, and bountifully reward my perseverance in good things. Till then, let my Soule and Bodie, my Friends and Goods, remaine under thy protection, to be alwayes, and in all things rul'd by thy gracious providence, and willingly subject to thy revealed will, which be done in Earth by all men, as it is in Heaven, by thy holie Angels, and the blest soules of our brethren.

His New-Years Gifts.

To God.

FRiends use this day, to give and receive some tokens, without Superstition, to renew their love with the yeare. *Thou art O Lord, the greatest friend I have; and therefore thou shalt be the first, to whom I will present some thing, and that is this foule heart, which I hold from* Adam. *Receive it in good part, as the best thing I can now give: and withall let me intreat thee, that if thou wilt returne me some token, thou wilt vouchsafe to consider, that I cannot live without heart. Therefore*

fore good God, give me a cleane heart, for the foule; pure and holie desires, for corrupt affections.

To the Poore.

CHrists poor members shall have my second gift. *Let me O God, disperse my goods amongst them all, with such sincerity of heart, that my righteousnesse endure for ever, and my horne be exalted.*

To Friends.

MY friends must have something, to expresse my love towards them. *And thou O Lord, give them what they doe need, both in soule and bodie. Make them holie, healthie, wealthie.*

Unto Enemies.

I Have a gift for mine enemie. I forgive him the wrongs, he hath done me. If I see him, I'le speak him faire; and if he need, I will help him, with all my heart. *Blesse him O God, and be mercifull unto him, in making him thy faithfull Servant, and my loving Friend.*

To Debters.

DOth anie man owe me what he is not able to pay? Then I will forgive him the debt, and let him have his Bond. *And ſo let God croſſe in his bookes, what I owe his Juſtice.*

His Birth-day.

BEfore theſe * years, I was nothing; and if it had not pleas'd the Lord, to bleſſe my parents copulation, I ſhould be nothing yet. But now I am by his bleſſing, not a ſenſles ſtone, not a growing weed, not an unreaſonable creature; but one, in whom the perfections of all creatures doe meet. I am a man, that maſter-peece of God under heaven, yea, for whoſe ſake heaven ſeems to be made: a man ſet here as a tree, to grow up, and bear ſweet fruits of all vertues, untill time come, that I ſhall be tranſplanted into a better ſoile. *Then what thanks ſhall I render thee, O God my Creator, for my noble being; for my education, preſervation, conſolations, healthie diſpoſition, moderate proviſion? My heart cannot conceive, nor my tongue expreſſe well what I can give thy Majeſtie, unleſſe it be my ſelfe. But alas! I am unworthie to be preſented unto thee, being not ſuch,*

* In the number of thy years, adde out for that time, thou wait in the womb.

as

as thou mad'ſt me in Adams *creation: therefore my God, I beſeech thee, not to remember now the ſin, which I have drawn from my parents, nor thoſe likewiſe, I have committed ſince my birth. Then receive my perſon, for thankeſgiving of thy favor, in creating my ſoule, and forming my bodie; then drawing me ſafely out of my mothers womb, upon this day, preſerving my life till this houre, and bleſſing me with thoſe inward and outward things, which have made it ſweet and pleaſant; or not ſo ſowre, as it could have been without them. And gracious Lord, as thou doſt receive me, ſo let me receive thee. Let thy holie Spirit dwell in me, with ſuch fulneſſe of grace; that I forbeare thoſe ſinnes, to which my weake nature is prone; and lead a life ſo ſober, godlie and Chriſtian, that I end it in the peace of a good conſcience; and ſo in heaven bleſſe the day of my nativitie, and praiſe the God, who both made and ſav'd me, even thee my wiſe Creator, and mercifull Saviour.*

His Baptiſm-day.

MAn was made a noble creature; yet once falne from Gods grace, he became ſo wretched, that he might have curs'd the day of his creation, had not the Lord moſt mercifull ſent down his Son, to redeem him from his ſinfull eſtate, and give him a new birth, in ho-

lines and righteousnes. Baptisme is the Sacrament of his spirituall regeneration, ordain'd for those, who are appointed unto salvation. Happie are they, who receive both the signe and the thing signifi'd, having their bodies washt or sprinkled with water; and their souls throughly cleans'd with the bloud of Gods Lamb. *As I am one of them, who have receiv'd this Sacrament; so I thanke thee most gracious God, by whose grace I was on this day borne of water, and as I conceive of the Spirit. 'Twas much, O Lord, thou wouldst make me a man; but 'twas much more, when thou mad'st me Christian, in drawing me from Christian parents loines and womb, (if yet I can say, * my parents were such) and giving me grace to receive the first Sacrament of the New Testament; in which (as I conceive againe) I was ingraft into the mysticall bodie of Jesus Christ thy Son, did obtaine remission of sins, and a renovation of thy decay'd Image; and being made thy Child through the grace of adoption, receiv'd the seale and assurance of everlasting happines. Now therefore I praise thee againe, my most mercifull God and Saviour. Yet if my Regeneration was not wrought in Baptism, nor since; then I pray thee, to looke now in mercy on me; and forgiving my sins, to give me such faire lights and pow'rfull motives, such knowledge of thee by thy Word and Spirit, and such love unto thee; that my darkned understanding be illuminated, my hard*

* I have some cause to insert this.

heart

heart mollifi'd; the corruption of nature purified; and my whole perſon ſanctifi'd. Call daily to my remembrance what on this day I promis'd thee; that ſtrength'ned by thy grace, I doe faithfully performe it. Let me, O let me now truly forſake Satan and all his wicked workes; the world and all his vanities; the fleſh and all her evill luſts. Then grant, I beleeve what I ought; doe what thou doſt command; forbeare what thou forbid'ſt; and enjoy what thou doſt promiſe.

In Foraine Wars.

See the Meditation in the dailie Devotion, Page 78.

WE have ſinned, O Lord, we have all ſinned againſt thee, and therefore thou com'ſt againſt us. Thou haſt from time to time call'd us to repentance, both by inward motions and outward inſtructions; yet we have not knowne the time of our viſitation, but have hardned our hearts, to do ill in thy ſight. We have done ill, but if we repent now, wilt thou not forgive us, and divert the ſtroke, we doe feare? Thou doſt not thirſt after our bloud, nor ſeeke our deſtruction; but onely doſt deſire our converſion to thee. O then good God, ſpeake once againe peaceably to

our ſoules, by thy Spirit and Miniſters; for now we will heare thee, and let no more drums and cannons fright us; for, now we do feare thee. Yet if thy wrath be ſo kindled, that it muſt conſume ſome of us; Lord, ſpare our Kings Perſon, and what belongs to him. Spare me likewiſe thy poore ſervant, and let my friends and goods be in thy protection. O let not the ſword deſtroy them, who put their truſt in thee; nor thoſe likewiſe, in whom we truſt to defend our Countrey, and vindicate our right. Spare them, good Lord, ſpare them (I beſeech thee) for whom thou haſt not ſpar'd thy Son. Keep thy elect from the power of their enemies; yea, deliver this Land and her Inhabitants from them, who ſeek our ruine. Preſerve our right againſt their violence; our Countrey from their invaſion; our perſons from their rage; and let not our goods be their prey: but, O good Lord, give us the victorie, that we may yeeld thee the glorie of our deliverance; and in token of thankfulnes, both ſing thy praiſe, and keep thy Law.

In Civill Wars.

See the Meditation in the daily Devotion, Pa.78.

1. IF we judge of our ſins by their puniſhments, we muſt now acknowledge, they are exceeding

ceeding great: ſith thou, O God, doſt inflict upon us the greateſt of thy plagues. Thou ſend'ſt us that, wiſe men eſteem much worſe then the Peſtilence: we are in War, yet not with Forraine Nations, which perchance we might overcome, and make bootie of them; but with our Countrey-men, whoſe victorie muſt be our loſſe, and whoſe defeat ſhall weaken us. Our grievous ſins are the cauſe of this diviſion; therefore, O Lord, have mercie on us all, and forgiving our common faults, withdraw thy ſcourge from us. Quiet our minds, end all our ſtrifes, decide our contentions; and let love unite thoſe againe, whom hate or ambition hath diſ-joyn'd. And if Religion is the cauſe or motive of theſe unhappie and irreligious Wars, O God, maintaine thy truth, defend thy Church, aſſiſt thy Spouſe; and let her children know, their beſt weapons to uphold Religion, are Faith, Prayers, Repentance, and Patience. But as Religion is often a common cloke for the ambition of many, a ſtep to raiſe their houſes and greatn: s upon the Publick ruines; or a motive to zealous men without knowledge, to kindle a great fire, which often conſumes Church and State; or a faire opportunity to the angrie and malicious, to engage fooles in their quarrels: if the caſe be thus now with us, reveale O Lord, reveale ſpeedily

the

the malice of all ſuch hypocrites; that their deſired converſion or neceſſarie confuſion bring a ſpeedie end of our jars. Let all our hearts be right, or if alreadie ſo, make them conſtant to thee, aiming at thy glorie & at our common good; then let our hands be ſtrong, our ſwords ſharp, our armies invincible and victorious of them, who ſhall oppoſe our juſt and religious deſignes. Lord, fight for us; and, Lord, let none of us ever fight againſt a good cauſe; but grant, we know where the right is, to perſuade it meekly unto the ignorant, and to maintaine it valiantly againſt the obſtinat.

2. This is a time of diviſion and inſolence, in which there is little regard of naturall and civill rights; ſmall reſpect of juſtice, and ſafetie for honeſt perſons. Now are Parents 'gainſt their Children; now the Son ſeeks to ſupplant his Father, the Mother and Daughter differ, the Brothers fight, Siſters quarrell, Infants curſe, Servants betray, Neighbours threaten, and he's eſteem'd an evill man, whoſe tongue and hands lie ſtill. Muſt then all men be mad, that the ruine be generall? And are Chriſts bleſſed Peace-makers become accurs'd among Chriſtians? Is now moderation a vice, love an enemie to the greatnes of States, and quiet ſoules dangerous in Kingdomes? I'le

judge

judge no man, and God aſſiſting me, no man ſhall compell me to fight againſt my will, and my will is, to adde no fewell to the fire, no drop of bloud unto the bloudie ſtreames. *Thou God of love, lover of peace, and full of compaſſion, behold the diſtractions of this divided Land. Touch ſpeedily the hearts of theſe Ilanders with thy feare, with that feare, which begets or begins wiſdome; leaſt their folies grow to madnes, and their rage bring forth deſtruction. If yet they will not heare the voice of peace, nor incline their hard hearts to reconciliation, extend thy compaſſion and protection on me and the children of peace. Preſerve us, I pray thee, from violence and inſolence of all parties; that none prevaile in their attempts againſt our perſons and eſtates, compelling us to ſerve their turnes, neglecting our affaires; or to give, lend or pay e'en what they liſt, though more then we can, or ſhould ſpare. Lord, what we are, and what we have is thine: then as ſuch protect us and what by thy grace we enjoy. And, gracious God, look now in mercie upon us, and bleſſe us all with ſuch ſound wiſdome, and ſincere goodnes; that we agree in the truth of thy religion, and in the ſpeedie meanes, to make truly our King glorious, our Countrie proſperous, our ſelves happie, recalling that ſweet peace, eaſe and plentie, our ſins and folies have exil'd.*

In Famine.

See the Meditation in the Daylie Devotion. Page 79.

LEt not, O Lord, thine anger continue; but be appeas'd, before we be conſum'd. We cannot live long, without food; and we cannot have food, unles thou bleſſe our ground: yea meat cannot ſatisfie us, if thou withdraw thy bleſſing from't. We deſerve this Famine, yea all thy plagues at once; but after whom wouldſt thou come out, O thou great King of heav'n and earth? After thoſe, who humble themſelves? Then where is thy promiſe, to exalt ſuch? After them, who repent? Then where is thy mercie, to pardon ſuch? After them which mourne? Then where are thy comforts for ſuch? Haſt thou not ſaid, thoſe ſhould be fill'd, who doe hunger and thirſt after righteouſnes? Then, O God, let this be done now. We loath our ſins, injuſt dealings, wicked devices; and deſire to be bleſt with that divine vertue, which may teach us to render thee and man what we owe both. O then moſt true and faithfull God, doe what thou haſt promis'd. Fill our emptie ſoules with vertue, and our hungrie bodies with neceſſarie

ceſſarie food. Let not hunger make our faces blacker then coales, our skins cleave to our bones, our favor wither like dead trees, nor the tongues of our ſucking children ſtick unto the roofe of their mouthes, becauſe their mothers breaſts are drie: but as thou haſt bid us, to crave of thee our daylie bread; ſo give it us this day. Doe not in thy wrath chaſten us, nor in anger conteſt with us; for, we can never anſwer thee: but in thy mercie forgive us, becauſe thy Son is dead for us. Turne our complaints into voices of mirth, our groanes into good ſongs, our weake cries into thankſgivings. O bleſſe againe all the fruits of our ground; bleſſe the graſſe of our fields, and the cattell, which feed on it, and bleſſe our basket, ſtore and barnes. Satisfie us in theſe dayes of Famine, and keep alive thoſe, who feare thee: but above all, feed our ſoules with thy word, and ſend us not that ſpirituall famine, in whoſe compariſon bodilie hunger is nothing. Remove not thy Goſpel from us, but give us grace, to live ſtill in that faith and love, which are taught us in it.

In time of Plague.

See the Meditation in the Daylie Devotion. Page 80.

WE ſee, O Lord, how deadlie our ſins are, in that thou haſt ſent us a loathſome meſſenger of death, who infecting our vitall ſp'rits, and corrupting our bloud, doth deprive us of thoſe comforts, dying perſons may challenge of their friends. His verie name makes us forſake what otherwiſe is deare to us. We violate nature it ſelfe, and neglect all mutuall duties of kindred and friendſhip, to ſave our ſelves from the danger; and ſo poore ſick perſons are left unto the care of thoſe, who care not much what may become of them; and in this we doe perhaps commit new ſins, inſtead of amending the old: but thou, O God, forgive us theſe, and preſerve us from thoſe: and as for me, if thou viſit'ſt my friends, Lord, give me a good heart, to afford them my help: and if thou ſendſt me that diſeaſe, Lord, let my friends ſhew themſelves ſuch, in not forſaking me. O God, regard our health and life; or if thou wilt not preſerve it, O let our death be precious in thy ſight. Remember thy mercies

of

of old, and ſet not thy ſelfe againſt man; for, what is he, that thou ſhouldſt poure thy wrath on him? Thou haſt made us, and ſo thou knowſt what is in us, weaknes in all, wickednes in manie: and wilt thou bruiſe a broken reed, or ſhew thy ſelfe unmercifull, becauſe we are wicked? No, no, my God; this muſt not be, yea I am ſure, this cannot be. Indeed thou muſt be juſt, in plaguing injuſtice; but haſt thou not done it, in the perſon of Chriſt? Did he not drink the full cup of thy wrath, when he bore all our griefes, and carried our ſorrowes? Then for his ſake, uſe us mercifully, and for his ſtripes heale now our ſoules from ſin, and our bodies from that fearfull diſeaſe, which doth afflict manie of us, and affright all the reſt. Cleanſe our hearts from the contagion of ſin, our aire from infection; preſerve and cure all our bodies of peſtilent feavers, malignant biles and deadlie ſores: that we may meet againe ſafely; and in our juſt dealings one towards another, and religious cariage towards thee our good preſerver: ſhew, that affliction hath wrought our converſion, and in our words and works give thee praiſe and glorie, for our deliverance.

In Dearth.

WE live, O Lord, in a deare time; for, now things are at a high rate. It is (no doubt) for the ſins of the people; yet who ſuffers moſt, but thoſe, whoſe faults are perhaps leſt? This burden is chiefly laid on the poore, whoſe ſins are not of ſo deep hue, as thoſe of our courtiers, gallants, wealthie perſons. Then O good Lord, regard (I beſeech thee) the ſighing of thy poore, and the groanes of our huſbandmen, and make either our ground fruitfull, or rich men pitifull. Let thoſe receive the increaſe of their ſeeds and cattle, or theſe open their barnes, and ſet upon their corne a reaſonable price; leaſt their cruell covetouſnes drag their ſoules downe to hell.

In too much Raine.

BEcauſe, O God, we make ill uſe of thy bleſſings, thou doſt turne them into curſings; and often plague our rebellion with thoſe ſame things, wherewith thy mercie rewards our obedience. Raine is the thing, the husbandman expects, for the ſowing and growing of his ſeed; for, when it fals in ſeaſon and meaſure, then he expects a plentifull harveſt: but

if

if it come too much and unſeaſonably, then it blaſts all his hopes. It doth ſo now, and makes us juſtly feare the ſpoil of corn and fruits: *There fore let my God give me leave to beg of his goodnes a ceſſation of raine, and alſo ſuch weather, as may both raiſe our hopes, and cheere our hearts. Grant good Father, what I require, and ſo bleſſe the fruits of our ground, that we rejoice all in her ſtore.*

In Drowth.

BEcauſe, O God, our hearts are burnt with luſt and avarice, and inflam'd with malice and deſires of revenge, thou doſt juſtly drie up our ground, and kill her fruits, for want of raine. But now, O Lord, convert us unto thee, and humect our ſoules with thy grace; then be thou converted to us, and moiſten our fields with thy dew, and the former and latter raine. Heavens by their inclination would do good to our earth; but thou doſt ſtop their influence, by reaſon of our ſins. Grant therefore, we doe now repent, and leave our evill wayes: then Lord, heare the Heavens, that they heare our chop'd earth, and let this heare the corne, and yeeld the fruits, we doe expect from her.

In Flouds.

WAter was the firſt Element, God made uſe of, to puniſh all mankind, ſave Noah and his Familie: for, when their bloud was too hot after faire women, and their hearts were inflam'd with luſt, he did (as a wiſe phyſician) cure a diſeaſe by its contrarie, and put out their fire with water. And though he did after the Floud promiſe, he would ne're uſe ſuch meanes to deſtroy wholly Adams ſeed; yet Hiſtories teach us, many places have been deſtroy'd, and thouſands of men drown'd by ſeas and rivers breaking forth; yea, by the raine it ſelfe, which fals oft in ſuch abundance, that it makes of ſmall brookes great ſtreames, which by their ſwift violence, and violent ſwiftnes, ſweep away men and beaſts, pull downe houſes, and root out trees. We are now like to have a Floud, in which many mens goods and lives may be drown'd; *Unleſſe O Lord, thou wilt rule theſe roaring waters, and abate their violence. Thou maiſt do it: for, all things are ſubject to thee: then doe it (I pray thee) that we may praiſe thee for mercie. Let ſorrow and teares waſh our ſins, that we die not in them, nor looſe our goods or lives for them. Yet if this Floud muſt doe ſome harme; either O Lord, let it not be to men or mine,*

mine, or give us grace to beare the losse, we shall r e-ceive by it, with a patient and constant mind.

In cold Weather.

IT is with Gods grace and our soules, what with the Sun and our bodies. These are then the coldest, when the Sun is fartheſt from them, and those in the worse case, when God with-drawes his grace. But would to God, we were all as sensible of the privation of Gods grace, as of the Suns longest distance. Then we would doe as much, or more to seeke and obtaine it, then we doe to get heat. *Grant, O good God, we feele our want, that fearfull to be starv'd with the spirituall cold, we (with thy help) put on speedily the warme clothes of fervent desires of thy grace, and likewise stirre so hard in the exercice of vertue, that thy face shine againe on us, and our soules see the light of thy mild countenance. Then O God, regard our bodies, and either strengthen them against this pinching frost, or qualifie the cold weather. Pittie the poore, who suffer want of garment, fire and meat; and send them cold according to their clothes; and afflictions, according to their strength.*

In Snow.

1. THis is a faire Emblem of Hypocrits. The ſurface of the earth is all cov'red with a pure white, which keeps from ſight manie foul things; and this carpet is not laſting, but may ſuddenly melt. So is the outſide of a diſſembler, vertue and religion hide his vices and impietie; yet as thoſe are but counterfeit, they can hardly laſt a ſeaſon, but vaniſhing, leave his falſe heart and corrupt mind naked to the ſight of the wiſe. *O let never my Lord permit me to be ſuch: but give me reall honeſtie and ſincere pietie. The God of truth make me true in all things, inwardly before him, that ſo he may love me; outwardly before men, who thus may praiſe his Name, and imitate my pietie.*

2. This Snow may doe good to the corne, if it laſt not too long; and ſo doth moderat affliction make all good ſoules take a deeper root in vertue. *Let mine O God, be ſuch, and work in me the like effect.*

3. Snow lying long may doe much harme both to the corne and cattle, kill the firſt in the earth, ſtarve the laſt above ground. So long afflictions doe. *Then my God, let not mine be ſuch, neither let this Snow continue, leaſt it cauſe a dearth in this Land.*

4. 'Tis

4. 'Tis unſafe for the eyes and feet, to travell in much ſnow, unles the way be ſound and known: for, the ſnow may weaken the eyes, even unto blindnes, an dmake the feet and the whole bodie fall into dangerous holes. So is it perillous to walk in great proſperitie; for honors blind the heart, and dignitie is a ſlipperie hill, whence many fall into deep pits of povertie and infamie. Happie then is the man, whom God leads in proſperitie, and ſupports in his dignitie. *Let me O Lord, be thus happie. Be thou my guid and ſtay, in greatnes and baſenes, riches and want.*

In a miſt.

1 SEe this thick Miſt, an embleme of my ſins, darkning, and making the aire unwholeſome. So doe my tranſgreſſions: for through them I cannot ſee God, nor ſavour the ſweetneſſe of grace. But thou my Lord, caſt thy beames on my ſoule, to diſperſe the darknes of my underſtanding, and purifie my corrupt affections; and let thy materiall Sun reſolve theſe fogs, and cleare the aire, for the comfort and health of men.

2. Who travels in this Miſt, is in danger to loſe his way, and can hardly ſee far enough, to diſcerne and avoid an enemie or other

danger. And ſuch is he, who lives in Ignorance. He hath alwaies a miſt before his ſoule; ſo that he cannot ſee the blocks, pits and other perils of his way. *Lord, let me not be ſuch, but give me that knowledge, which is neceſſarie, to make me prudent and Chriſtian.*

In a Cloudie Day.

1 THeſe Clouds rob me of the ſight of the Sun; and ſo doe my ſins hinder me from beholding my God: *but thou, moſt gracious Spirit, blot out my tranſgreſſions as a thick cloud, and as a cloud my ſins; that I may truly ſay: Sing, O you heavens; for, the Lord hath done it, the Lord hath redeem'd me, and glorifi'd himſelfe in me.*

2. This Cloud refreſhes me, in interpoſing her thick bodie betwixt the Sun and me: *for which I thanke thee, my good God, beſeeching thee to uſe ſome meanes, to preſerve me from the ſcorching heat of my luſt.*

3. Is not this morning Cloud like my goodnes? O no, my goodnes doth not laſt ſo long. I am good but by fits of ſhort continuation. *Then, good God, pitie me, and make me conſtant in good things; otherwiſe I may thinke, that I have no goodnes at all.*

4 Theſe Clouds make me remember him, whom a Cloud receiv'd once out of the Apo-

ſtles

ſtles ſight, and ſhall bring againe unto ours, Chriſt Jeſus, my life and my hope. To whom then I now lift my heart, deſiring him that his appearance be gracious to me, in the great and terrible day. *So, Jeſus, let it be, and place me then at thy right hand, that ſo I ever be with thee.*

5. Good men are like Clouds full of rain, emptying themſelves on the earth, humecting thoſe by their knowledge, and relieving by their riches, whom ignorance and povertie make as heavie and drie, as the earth in a hot Summer. *Lord, make me ſpeedily one of thoſe good ſoules, and till then, let thoſe who are ſuch full clouds emptie themſelves on me and on ſuch drie perſons.*

6. Ill men are like Clouds without raine, there is no good in them, yet there are too manie of them. *Lord, ſcatter them by the breath of thy mouth, that they make no vaine ſhew in the aire of thy Church, and let me not be one of them.*

In Raine.

1 SEe, how finely the Raine falls on the ground and ſoftens it. O that my God would doe ſo to my heart, mollifie its hardnes. *Doe, doe my Lord, as I deſire: let thy Spirit make me ſoft to thy hands, pliable in all things.*

2. If Raine, which is moſt ſoft, can make

holes in hard ſtones, we may beleeve as much of the ſoft Spirit of God. *Lord, I beleeve thy mollifying pow'r, and deſire to feele it.*

3. Raine is a fine waſher, and ſo is the Spirit of God. *Sith then I am all foule, I beſeech thee, moſt holie Spirit, to make me cleane throughout.*

4. Raine is a refreſher, *and ſo is thy grace, O my God. Then let it kindly coole mine inordinate heat.*

5. The Raine doth moiſten the drie earth, that it bring fruit: the grace of God doth ſo unto the ſoule. *Let it doe ſo to mine: make me, O Lord, fruitfull in all vertues.*

6. 'Tis not the firſt, nor the laſt drop of Raine, which makes holes in the ſtones, but a continuation of them. A faire leſſon of aſſiduitie in inſtructions and corrections. *Let me, O Lord, learne it, and ſo be not wearie to inſtruct and correct the ignorant and vicious amongſt us: and ceaſe not thou to doe the like office to me and to all erring ſoules.*

7. As the Raine falls on the juſt and injuſt, ſo muſt my kindnes doe, if I will be the Child of my heavenlie Father. *Holie Father, make me ſuch Child, courteous to all, friendly to my greateſt enemies.*

8. As Raine falls firſt on the mountaines; ſo Gods bleſſings are firſt beſtow'd on thoſe high

high ſoules, who are neerer heaven, and on ſuch ſhould our firſt regards be. *Let, O Lord, mine be upon ſuch: let me willingly extend my goodnes to the Saints, who are in the earth, and ſet my delight on the excellent.*

In too much Raine. See Page 16.

In a Dewie Morning.

THis is an embleme of Gods grace, in its reviving, refreſhing and fructifying pow'r. *Then let thy grace, moſt loving God, worke now in me theſe three deſir'd effects; revive my ſoule from ſin, refreſh her againſt luſt, wrath and ſuch hot paſſions, and make her fruitfull in good workes.*

In Froſt.

THe Suns abſence cauſes this Froſt, and ſo God withdrawing or denying his grace to our unworthie ſoules, they are quickly congeal'd. *O let not mine be ſo hardned for want of thy mollifying heat; but my, good Lord, let alwayes thy face ſhine on me and on all thy ſervants.*

In

In Haile.

THis is one of the plagues of wilfull Egyptians, and a miniſter of Gods wrath upon a rebellious Nation. As then we are ſuch, we may well feare it: yet in confidence of the Lords infinit mercie, I am bold to pray thus. *O God, ſave a Citie for ten, yea a Nation for one. If thou canſt not find ten rigbteous amongſt us all, ſeeke one at thy right hand, even thy Son the righteous, who makes interceſſion for us. Heare what he ſayes, and grant what he deſires for us.*

In an Earth-quake.

WHo moves the mightie Gods immovable footſtoole? Is he riſing to judge the dwellers of the earth? Or is this earth wearie of her heavie burden, poore, ſinfull man, and ſo willing to ſhake him off? *O God, who onelie canſt make the pillars of the earth tremble, for the declaration of thy pow'r and anger, grant now, my ſoule acknowledge and adore the firſt, with a voluntarie ſubmiſſion to't; and ſtand in awe of the ſecond, with a prudent caution never to provoke it. Let this Earth-quake ſhake downe all my evill reſolutions, ſinfull deſignes and wicked intentions,*

never

never to riſe and ſtand againe, but let it not over-throw or ſwallow my perſon, friends or goods.

In hot Weather.

THe weather is ſo hot, that our bodies are faint, and our ſtrength melts as wax ſet neer the fire, or in the ſun: yea, it ſeems, my braines are dry'd up, their moiſture being drawne by the heat of the aire; ſo that I may well feare ſome dangerous diſeaſe. Worldlie proſperitie is much like this ſeaſon. It takes away ſpirituall ſtrength, diſſolves goodnes and vertue to nothing, and parching all ſolid judgement, makes us (like light-headed perſons) unable to take reſt, in the peſtered ſtate of wealth, honors, greatnes and preferment. As therefore we need clouds, or ſhadowes, to keep off the Suns heat; ſo we muſt find ſome means, leaſt proſperitie undoe us, and happines make us wretched. *Thou God, by whoſe knowledge the clouds drop downe the dew, leaſt too much heat ſhould parch our graſſe! vouchſafe to temper this ſeaſon, that our bodies may continue in health and ſtrength. And if honors and riches be ſo great, that they would burn our hearts, with luſt or ambition; and effeminate our bodies, with voluptuous exces; then give us grace to withdraw our ſelves for a while, to meditate the va-*

nitie

nitie of ſtate; the inſtabilitie of riches; and the brevitie of our life, that ſo our love to them be no greater then their deſert to us. And if they be too heavie for our ſtrength, then Lord, do unto us what the husbandman to a tree overloaden with fruit: either prop us, leaſt their weight do bow or breake us; or ſhake down ſome of them, that we may eaſily beare the reſt.

In Thunder.

THe great King of heaven and earth is beſieging ſome place; for, I heare his cannons, whoſe fearfull noiſe doth appall me, becauſe I have offended him: yet I conceive this thunder is not made for me, becauſe I acknowledge my tranſgreſſions, and humble my ſoule before him, who uſes not to make a breach, when the gates are open to him, and no reſiſtance made. Though then I have made ſome, yea great to the ſweet motions of his Spirit; yet now ſummon'd by this terrible thunder, I yeeld the place to him, as to the right owner. *Enter, my Lord and King; enter now peaceably my heart, and pardoning my rebellions, receive me in favor. And to ſhew me, thou art appeas'd, preſerve my life in the preſent danger; and let my friends and goods be kept ſafe from all harme. Let this thunder but affright me, and ſtrike my ſoule, not my bodie.*

Let

Let it teach me, thou art mightie, in making ſuch an inſtrument of ſudden deſtruction; and mercifull, in ſparing me thy poore creature: and ſo let me both feare thy power, and be thankefull to thy mercie, in ſpending that in thy ſervice, which thou ſhalt ſave from this thunder and lightening. Heare me, good Lord, heare me, and for Chriſts ſake, ſpare now my life.

In great Winds.

THis is a fearfull wind, which may blow downe houſes and trees, and wrap men in their ruine. I may feare my perſon and goods: *therefore, O God, I put them in thy protection, beſeeching thee, to come to me in a ſtill voice, to convert and comfort my ſoule; and not in a ſtrong wind renting the mountaines, to deſtroy my bodie, and take away my life. O let me live, to mend my wayes; and prepare my ſelfe to die well. Regard my life, O Lord, and for his ſake, who willingly loſt his for me, let me have time to mourne for ſin, and make proviſion of vertue: and in that time, Lord, give my eyes penitent teares, my heart holie deſires, and my deſires vertuous effects.*

In Burning of Houſes.

HOw buſie are we all, to extinguiſh this fir; but how ſlow and careles, to avoid that, which cannot be put out? *O God! awake our minds, by the apprehenſion of thoſe eternal flames, which in hell ſhall torment all thoſe, who regard thee not upon earth: then help us (I pray thee) to quench this fire, leaſt it conſume our goods. O let not this comfortable element be the cauſe of publick ſorrow, in making aſhes of our houſes and goods, and duſt of our bodies; but in mercie deliver them, from this preſent burning; and our ſoules from that, we doe feare.*

In time of ſome dangerous Diſeaſe.

THou doſt, O Lord, viſit now my neighbours, with a running diſeaſe, which ſweeps away manie of them. As I am ſenſible of their affliction; ſo I heartily intreat thee, thou wilt take pitie upon them, in ſending health in their dwellings. And as I am as great ſinner as they; ſo I may juſtly feare their preſent puniſhment; and therefore humbly crave, thou wilt likewiſe take pitie upon me, in withholding from me what thou haſt laid on them. I might have been one of the firſt, who are

now

now dead of this ſicknes; for, I am not better then they: but thou haſt kept me ſafe till now, to give me time of repentance. O thou mercifull God, grant, I beſtow it well, and love thee ſincerely, for this ſpeciall favor.

Againſt mad Dogs.

O That men were to God, what dogs are unto men, faithfull and officious; for, it is ſeldome ſeen, that thoſe creatures offend men, chiefly their owne maſters; unles they be mad, as I heare, there are now ſome, running abroad, and doing harme to man and beaſt. *I feare, O Lord, to meet ſuch dogs; leaſt their venemous teeth cauſe me a kind of death, which I may well abhorre; for, what is man, without the uſe of his reaſon? O let therefore thine angels wait on me and all my friends, to preſerve us from what I feare. Let not, O God, mad beaſts puniſh my madnes, in forſaking thy lawes, and rebelling from thee my Maker and Maſter: but rather give me grace, to returne now to thee, and flie under thy wings, for protection 'gainſt all dangers.*

Againſt private Enemies.

THere is one, who hates me, and ſeeks (as I conceive) to doe me diſpleaſure; and who is he, who cannot hurt, it he ſet his mind on miſchiefe? *Therefore, O God, be thou my protector againſt the harm, he intends to do me; and either convert him, or confound his devices. If I can, I will appeaſe him: but if he will not be reconciled with me, keep me, O Lord, from both his hand and mind. Let him not prevaile againſt me, and let never my heart be poſſeſt with ſuch ill and revengefull diſpoſition, as I feare his is now. My God, let me love them, who hate my ſoule to death: yet grant, I be both wiſe, to ſhun their cunning plots; and ſtrong, to repell at all times their injuſt violence.*

See the Daylie Devotion, Page 159.

Againſt Witches.

WItches are Satans miniſters, to perſecute mankind, and (no doubt) can doe much miſchiefe, by the power of their maſter; yet God overſees them and him; ſo that their charmes faile them, when God will not, they take effect. Then they, who truſt in him, have no cauſe to feare the ſpels of thoſe miſchievous ſoules. *I know, O God, I am a great ſinner, and*

ſo

ſo deſerve great plagues: yet ſpare me, Lord, for thy Sons ſake, or if thou wilt afflict me, doe it thy ſelfe, O good Father, and let not the Devill take thy rod, nor Witches and Conjurers execute thine office either on me, my friends or goods; but rather, Lord, ſhut Satan up, that he deceive the nations no more; and reveale his ſervants, that they receive their due deſerts in a conſuming fire, or upon the gallowes. Let not our Magiſtrats ſuffer thoſe to live, whom thy Law doth condemne to die; nor leave thoſe unpuniſht, who reſort unto them in loſſes and diſeaſes, leaving thee their Maker and onelie Benefactor, to crave help of the deſtructor and his damnable miniſters.

Againſt Theeves.

THere are ſome men, who refuſing the doom God pronounced againſt Adam, will not eat bread in the ſweat of their face, but will have it by craft or violence. Some uſe fraud in bargaines, falſe meaſures and weights in ſelling; others rob the fields and orchards, and the boldeſt venture upon purſes and houſes, and often upon lives. As there is no place without theeves, ſo this Countrie affords manie. *O then, my God, looke (I pray thee) to my goods and perſon. Make me upright in my dealings, and make all men ſuch towards me. Let none covet my goods, let none lie in wait for my life. And if*

anie does it, then Lord, help me to keep mine owne, from all theeviſh and bloudie hands: and, good God, convert them, who by their frauds, thefts and murthers diſturb the Common-wealth.

Againſt Detractors.

THere is a kind of theeves, whoſe condition ſhewes them to be of the Devils kindred: for, he's a Detractor. They goe about to blaſt mens fame, and diſgrace their good name. They publiſh ſecret ſins, make ſmall faults ſeem grievous, deviſe falſe crimes, and ſet on faire vertue the ouglie name of vice. Though I muſt not ſeek vain-glorie; yet I feare calumnie, and cheriſh my reputation; *therefore, O Lord, I beſeech thee, to keep me from thoſe ſlanderous tongues, whoſe daylie office, is to ſtaine the pureſt names. Let both my conſcience be ſo good, and my converſation ſo juſt; that thoſe may be aſham'd, who ſpeake evill of me; and let no man beleeve their tales, before he heares what I can ſay for me. Let me not likewiſe give them eare, when they will blemiſh other men: but grant, I ſhew them their baſenes with ſuch efficacie, that they forſake their wicked courſe, and keep their tongues to pray for their neighbours, if they be vicious; and if vertuous, praiſe thee for them.*

See Good and Ill Name in the Daylie Index.

A Thankſgiving after a Deliv'rance from War, Famine, Plague, Thunder, &c.

THou haſt, O Lord, dealt graciouſly with me; yet I am not better then thoſe, who in the laſt have loſt goods, friends or lives. I know not what they were in grace, but I confeſſe before thy majeſtie, I am ſo vile and ſinfull creature, that I muſt wholly impute my deliverance from loſſe or death to thy tender mercie. 'Tis thy goodnes, not my vertue; thy wiſdome, not my policie; thy Sons righteouſnes, not mine owne uprightnes, which hath preſerved me till now. O then let my heart melt in love towards a God ſo good. I will love thee, O Lord my deliverer: I will praiſe thee, O Lord my preſerver: I will ſerve thee, O Lord my redeemer. Our dead praiſe thee not in their graves; but I who live muſt praiſe thee Lord, untill I be, as they are now. O love the Lord all you his Saints: for, the Lord preſerves the faithfull: and thou, O my ſoule, bleſſe the Lord, and forget not his benefits. Bleſſe him, who forgiveth all thine iniquities, healeth all thy diſeaſes, redeemes thy life from deſtruction, and crownes thee with loving kindnes. Moſt gracious God, let

my ſoule liſten well to this invitation, and remembring the danger paſt, let her reflect her thoughts, and fix her love and hope on thee, who haſt dealt graciouſly with me.

The fift of November.

The Prayer.

'Tis no matter, that Hell and Rome, the Devils and Jeſuits plot miſchiefe againſt us, as long as God our hope doth keep us ſafe under his wings: yet it may ſeem moſt ſtrange, that thoſe, who beare a name, which might teach them love to mankind, ſhould agree with Satan, to root us from the earth. Indeed Satan fell downe from heaven, having a great wrath 'gainſt the Church and the inhabitants of the earth; but the Son of man came downe with greater love, to ſave mens lives, and not to deſtroy them. *How comes then, meeke Jeſus, that thoſe, who brag to be of thy bleſt companie, and ſo uſurp a name, which thine Apoſtles never claim'd (for 'twas enough for them, to call themſelves thy ſervants and meſſengers) ſeek by all meanes to ruine thoſe, who for the ſafetie of their bodies, and the ſalvation of their ſoules relie wholy on thee? Are thoſe Jeſuits indeed, are thoſe ſaviours of men, who curſe*

mens

mens ſoules to hell, and indeavour to blow up their bodies, with a moſt barbarous and unnaturall invention? What had we done to them, to be adjudg'd to ſo ſtrange kind of death? And what had we done unto thee, to be ſo graciouſly preſerv'd? As we conſider their inhumanitie, in laying their cruell project; ſo we muſt acknowledge thy goodnes, in revealing the ſame; for, we can not denie, that our Land was then (and is ſtill now) full of manie vices, and guiltie of great ſins, which deſerved great puniſhments: yet thou wouldſt not then put the rod into the hands of our enemies; for thou doſt deſire but our correction, and they did ſeeke our deſtruction. Then let all thy people praiſe thee now; and let never our Kings, Nobles and Commons forget thy compaſſions, in our wonderfull deliv'rance: but let them rejoyce on this day, and from this day to the worlds end, profeſſe ſincerely that holie religion, which the Devils would aboliſh; and love that God, who maintaines his Goſpel, and protects his ſervants.

A Prayer for the Parliament.

Novemb. 3. 1640.

THe chiefe men of our Land are now gathered together, as ſo manie ſweet ſmelling flow'rs, to be made up in a pleaſant noſe-

gay. Therefore I beſeech thee, O thou moſt skilfull Gardiner, who haſt diſpos'd all the Nations under the Sun, as ſo manie ſeverall knots of thy curious Garden, to ſet theſe flow'rs of our Kingdome in a decent order, and bind them up with the ſtrong thread of charitie. And as ſweet Roſes have ſharp pricks, ſo that they may as well draw bloud from the veines, as recreate the braines; ſo let thoſe men even now doe the ſame; pricke the wicked by ſharp ſtatutes, and comfort the godlie by the ſweet odor of good lawes. Poure thy wiſdome into their minds, and thy goodnes into their hearts; that firſt they ſee and love, then enact that, which may conduce to thy glorie and our generall good. O make them wiſe in their counſels, religious in their intentions, impartiall in their judgements, upright in their ſentences, and courageous in their pious reſolutions. Let neither love nor hate, hope nor feare make them ſwerve from that way, they ſhall once know, may lead from vice unto vertue, from error unto truth, from mens traditions to thy word, from the Devill to thee: but ſtrengthen them, O God, by the ſerious conſideration, that the cauſe being thine, happie are thoſe, who loſe their lives, to maintaine it. Yet, Lord, have ſpeciall care of their perſons, on whoſe ſafetie our preſent happines doth mediatly depend. O watch about, above and under them, that no harme befall them. Let thine eyes ſearch where theirs can not, and thy wiſdome confound

found what theirs can not prevent. Let not the man of bloud have power to ſhed theirs: but as thou haſt heretofore ſhew'd thy loving care, in the wonderfull deliv'rance of ſuch great aſſemblie from an infernall plot; ſo continue, gracious Father, thy bleſſings upon them and us, in their preſervation. Heare me, my God, heare me for thy Sons ſake, and even now ſay Amen *to theſe my deſires.*

Another.

WHen in mind I behold the ſtate of this Kingdome, I compare it to the glorious heavens adorn'd with their bright lights. The King is like the Sun, the Queen the Moone, our great men the other Planets, and our Commons the Stars. Then from this conſideration my mind flies up, before the throne of grace, and ſpeakes to my God in this wiſe. *Thou moſt high God, who by thy power and wiſdome haſt made all things, in ſubordination one unto another, let that be done among theſe men, which we obſerve, in the faire lights of thy heavens. They all receive their ſplendor from the Sun, and this all his from thee. So let our glorious King take all his light from thee, then impart it to his deare Queen, his noble Peers and honorable Commons. Inform his mind with ſuch knowledge, indue his heart with ſuch good-*

nes, and his will with ſuch equitie and juſtice, that none of theſe inferior bodies need borrow other light for the rule of the Church and State; then that, which he may caſt on them. Let thy word be his guide, thy law his exercice, thy glorie his ſtudie, thy true religion his firſt aime, his ſalvation the next, our common good the third; the fourth and laſt, his oppreſſed friends deliv'rance, and his courteous neighbours friendſhip. Then let his ſubjects hearts conceive ſuch affection towards a Prince ſo good and wiſe, that they all ſtrive to bring his deſignes to effect, his en'mies to his feet, their goods and lives to his ſervice, and the preſervation of his ſacred Perſon. And in thankfulnes unto thee, for the gift of ſuch a vertuous, religious and gracious Monarch, make them willing, and withall able to forſake their ill wayes, and turne to thee with all their hearts, living henceforth after thy holie will, and now making, or reviving ſuch lawes, as root out vice and plant vertue, depreſſe falſhood and exalt truth, ſettle our peace, and make thy Church flouriſh. And when both King and people are by thy help thus affected towards thee, and one towards the other, then let thy heart accept their indeavors, and crowne them with happie ſucces; thine eyes behold their want, and turne it to plentie, both of grace and worldlie riches, and thy hands ſtrengthen their weaknes 'gainſt all oppoſition of either man or Devill. O Lord! be among them, to order their conſultations;

and

and about them, to preſerve their perſons; that the iſſue of this Convocation be ſuch, as holie men expect, both for thy glorie and their good. So ſhall my ſoule rejoyce in thy goodnes, my lips praiſe thy greatnes, my whole man ſerve thy majeſtie in peace.

The laſt Day of the Yeare.

LOng life is a bleſſing, which all men doe naturally deſire, chiefly when wealth, health, eaſe and pleaſure wait on it. Adde unto theſe a good conſcience, then earth is a little heaven, where good men have a fore-reliſh of thoſe infinit joyes, they expect after death. Yet as earth is but earth; ſo we muſt look for croſſe in happines, for loſſe in wealth, for ſorrow in pleaſure, for death in life. Happie is he, who enjoyes ſweet things with wiſdome, eats honie with ſobrietie; and when he muſt taſt gall, does it with ſuch grace, that his ſtomack riſe not at it. I am not ſuch, as may challenge this happines; for I have (like a bad ſcholar) trifled away my time: yea theſe twelve months, which God hath granted me, to learne wiſdome, and ſtudie godlines, have been fooliſhly ſpent, in vanitie and ſin: which conſidering now, *I thanke thee, gracious Lord, for the addition of this yeare unto thy ſervants life,*

and

and beg pardon of thee, for my manifold omiſſions and commiſſions of what thy Law bids and forbids. Forgive, O God, my ſinfull thoughts, idle words, injuſt workes. Forgive my propenſion to vice, and my averſion from vertue. Forgive my wilfulnes, in reſiſting thy good motions; mine oblivion of thoſe duties, I owe both thee and men, and my loſſe of that time, thou haſt granted for repentance. If it be thy pleaſure, Lord, grant me more, and withall grace, to make the beſt of it. O let me conſider, there is here nothing more precious; and therefore, Lord, let me not abuſe it, leaſt I repent too late, and deſire more, when no more ſhall be giv'n. If thou wilt number the next yeare 'mongſt the dayes of my life, & thou be pleas'd, to make it proſperous; then make me alſo wiſe, leaſt felicitie deceive me. But if thou haſt ordain'd, to make me drinke with thee the bitter cup of affliction; then, Lord, grant me patience, leaſt I faint in adverſitie. Whether my life be ſweet or ſoure, O God, make it holie, and my ſelfe thankfull unto thee, for all thy favors towards me. But if the time drawes neere, in which my ſoule muſt leave this earthlie part, this bodie of death: O then, my God, as the ſtones motion is quicker, when 'tis neerer the ground; ſo let my ſoule redouble all her affections towards thee her Maker; and by love and ſervice, make haſt to thee, the center of her happines.

The

The Index of *Herberts* Yearlie Devotion.

First Day of the Yeare. pag. 1.

His
- Birth Day. 4
- Christening Day. 5
- New yeares Gifts. 2

In
- Burning of Houses. 30
- Civill Wars. 8,10
- Cloudie day. 22
- Cold weather. 19
- Dearth. 16
- Dewie Morning. 25
- Drowth. 17
- Earth-quakes. 26
- Famine. 12
- Flouds. 18
- Forrain Wars. 7
- Frost 25
- Haile. 26
- Hot weather. 27
- Mists 21
- Plague. 14
- Raine. 23
- Too much Raine. 16
- Snow. 20
- Thunder. 28
- Time of dangerous Disease. 30
- winds 29

Against
- Detractors. 34
- Enemies. 32
- Mad Dogs. 31
- Theeves. 33
- witches. 32

A Thanksgiving after a deliverance from Famine. 35

On the fift of November. 36

For the Parliament. 37,39

Last Day of the Yeare. 41

This Devotion hath 55. Meditations and Pray'rs, and should containe 38 more, to make above the full number of 700. in all the foure parts: but these 38. being Meditations, Prayers and Songs upon the Church-Festivall dayes, dare not appeare in these sad times. I made

made them for the instruction of the blind multitude, who was verie zealous in the observance of such dayes, yet err'd grosly in their right object and manner. But sith those Feasts are falne through age, I might sooner fall with them, then raise them. I will then suffer them to rest, in a long holie day, and not awake them here.

Christian Reader,

If these Meditations delightfull bee,
I will pray God, to give me more for thee.

FINIS.

Octob. 14. 1646.

I Have peruſed theſe ſpiri-tuall Meditations and De-votions, and finding them to contain much matter pious and profitable, I doe allow them to be printed and publiſhed.

John Downame.

Imediatly before

Thou hast said that he yt eateth thy flesh & drinketh thy blood hath eternall Life

Behold the servant of ye Lord be it unto me according to thy word

at ye Time

By thy Crucified Body deliver me from this Body of death

at ye taking of Cup

Let this Blood of thine purge my conscience from dead works to serve the liveing god

Lord if thou wilt thou canst make me clean

Touch me & say, I will, be thou clean

after

I have sworn & am stedfastly purposed to keep thy righteous Judgments Hold thou up my goings in thy paths that my feet slip not